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ST. LOUIS CATHOLIC HISTORICAL REVIEW

Volume I.

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Published by the Catholic Historical Society of St. Louis

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ST. LOUIS CATHOLIC HISTORICAL REVIEW

Issued Quarterly

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Volume I

OCTOBER 1918

Number 1

St. Louis, Mo.

PUBLISHED BY THE CATHOLIC HISTORICAL SOCIETY OF SAINT LOUIS

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Dr. Charles L. Souvay, C.M., D.D.,
Editor.

I am pleased to hear that you will soon issue the first number of *THE ST. LOUIS CATHOLIC HISTORICAL REVIEW*; and I hasten to congratulate the Historical Society and yourself upon its timely and commendable work.

The Church of the Middle West, centering in St. Louis, possesses rich material for your publication. Documents, records, and reports, many and varied are at your disposal. Some are here at home; for others, you will have to look back to Spain, France, the Netherlands; and then Canada, Mexico, Florida, and the Isles of the Southern Seas, will furnish a retrospect of generous proportions. The collocation, interpretation and publication of these documents will be for you a fascinating work; and one which will deserve well of the Church of the West. Your publication will give permanent form to these documents; and will serve as the best foundation for a full and complete local Catholic history, the writer of which I am sanguine will soon appear.

I presume you will follow what is called the historical style, giving us facts and figures and documents; but you will not fail, I am sure, to see back of these, and will surely record the courage, the enthusiasm and the sacrifices with which every page of our early history is replete. You will develop in your pages the picture of our Faith's first dawning here by the Father of Waters—of the pale pure light of that Faith's first rising—of its splendid progress from the banks of the river out to the savannahs of the West. You will tell of the progress of the missionaries as they sought to civilize the Indian. You will join with them as they journey over the flower laden plains to where in the forest primeval dwelt the tented savage. War cries and peace cries there were in these days; as today; and yours will be the duty to tell how above the one and the other was lifted by consecrated hands the cross of the Crucified One.

I am sure that your work telling the story beautiful of Faith's beginnings in the West will be gladly welcomed by the many who now people the valley of the Mississippi, and preserve the Faith of the Fathers.

Yours sincerely,

A handwritten signature in dark ink, which appears to read 'John G. Gleason'. The signature is written in a cursive, flowing style.

Archbishop of St. Louis.

ARCHBISHOP'S HOUSE,
St. Louis, Missouri,
November 7, 1918.

FOREWORD

That a Review should be brought to existence for the avowed purpose of dealing with the Catholic history of the Diocese of St. Louis needs no apology: an apology would be in order to explain rather why the "Rome of the West" has not as yet found her historian.

Has she not a Catholic past long, glorious and eventful? She may, indeed, without fear of hearing her claim challenged, look back for the date of her first consecration to her Divine Redeemer to that bright day in May 1541, when Hernando De Soto erected "on a high hill, near the *Rio del Espiritu Santo*", somewhere in southeast Missouri, a cross made of "the highest and largest pine-tree" that could be found. And since that inaugural event, now almost totally shrouded in the mists of prehistoric times, as years and centuries rolled by, the monuments of Catholicity, very slowly at first, more rapidly later on, dotted this land in ever increasing numbers. Scarcely had the last century attained the years of majority, when a thriving Church, with St. Louis at its center, had sprung up from the seed laboriously cast in the virgin soil during the preceding ages. In a short while "it filled the land, the shadow of it covered the hills, . . . it stretched forth its branches unto the sea and its boughs unto the river". Neither was this rapid growth one of wild and barren suckers: this luxuriant vitality was the vitality of fruitfulness, and before long almost every year a new Church was carved out of what had first been the vast Diocese of St. Louis.

Such achievements speak eloquently for the practical and lively faith of our Catholics of a century ago, and for the tireless energy and zeal of their priests. Of the former, many were undoubtedly unlettered, and, anyway, never thought their religious efforts worth recording; the latter, as humble in their estimate of their work, had, however, to keep in close touch with ecclesiastical authority: to this happy necessity we owe the bulk of the correspondence garnered in our Diocesan Archives; and to the founder of these Archives will historians of Catholicity in the Middle West return heartfelt thanks for the wealth of information he, in his foresight, amassed for their benefit.

The historians. . . Whilst we must as yet speak of them as belonging to the future, still we do so with absolute confidence. For, thank God! by degrees American Catholic interest in American Catholic History has at least been awakened in the last few decades. Nay more, attempts have already been made at synthetical constructive work. If some of these attempts were perhaps a little premature—for so much of the materials still lay buried in the limbo of dusty and darksome Archive-deposits or relegated to the corners of cobweb-lined attics—, yet the pioneer historians to whom we owe these attempts surveyed well the country, pointed out excellently its main landmarks, and solidly paved the way for the work of the years to come.

In this work the ST. LOUIS CATHOLIC HISTORICAL REVIEW, organ of the *Catholic Historical Society of St. Louis*, wishes earnestly to contribute its share.

Whilst the *Catholic Historical Society of St. Louis* set it for its aim to collect and arrange and preserve whatever may be of help and value to historical research in the field which it assigned as its distinct province, the REVIEW purposes to disseminate, interpret and elaborate the information obtained. Of little avail, indeed, is the richest treasure, if it be hoarded merely for the lust of the eyes of a jealous owner. Unlike money, historical information, just as every other branch of knowledge, is cast abroad and distributed without detriment to the whole, for to each sharer is given generously the whole of it. And far from impoverishing the original owner, his very liberality is to him a source of new wealth: "Give and it shall be given unto you." Mutual communication increases history's precious treasury: thus is the gradual sifting of materials made possible, and the way opened for final synthesis.

The professional historian wants documents in their native purity; he assumes the task of elaborating them for the benefit of the intelligent reader. Although he must be quite versatile, and well-nigh catholic in his tastes, yet familiarity with every nice point of every branch of knowledge cannot be expected of him. And if, forgetful of his limitations, he presumes to tread guideless on grounds not yet sufficiently surveyed, he will himself go astray, and, worse still, lead others from the path of truth. Now owing sometimes to their technical wording, oftener to the special topics which they deal with, historical documents, particularly those of an ecclesiastical nature, frequently stand in need of interpretation. No doubt but that a catholic mind is the best, if not altogether the only qualified interpreter of catholic facts and language.

Our past, which we are justly proud of, shines forth so brightly, is so replete with splendid achievements, and sheds such a luster on the pages of our country's records, that it rivets the gaze of even non-catholic historians. Far from us the presumption to claim as our monopoly the honor of recounting this past: in the historical reconstruction of it for our instruction and admiration, there is room for all workers of good will. But we, the natural heirs of the Catholic pathfinders, may justly, and perhaps ought to nurse the ambition to be the first to exploit the quarry and dress the stones destined to adorn the façade of the edifice.

The foregoing remarks announce and justify sufficiently the program of the REVIEW; they foreshadow, at the same time, its main outward features.

Every Number will naturally devote reasonable space to some constructive historical Essays on subjects appertaining to the special field of investigation of the *Catholic Historical Society of St. Louis*. Extending, as it does, from the western border of Indiana and Florida to the old limits of Mexico, the Rocky Mountains and even the Pacific,

and from Canada to the Gulf—for all that territory was once in the same ecclesiastical subdivision with St. Louis—, this field, by its extent, affords to the lover of history an unlimited variety of topics.

Under the general caption, *Notes*, historical news, current events of interest to our readers will be chronicled, and the recent activities of the *Society* mentioned. The Editor, who freely acknowledges he has not inherited Argus' hundred eyes, will always gratefully welcome any communication tending to make this record complete. To this first set of *Notes* another will be added, strictly bibliographical, in the form of an index of historical items and articles on subjects within the *Society's* sphere, published in current literature. The earnest desire of the REVIEW to be an aid to prospective historians, is the *raison d'être* of this section.

The *Catholic Historical Society of St. Louis* owes a debt of gratitude to all sister-organizations that stretched out to it, from the day of its birth, the glad hand of welcome. Some of these organizations, ere we could even dream of returning their bounty in kind, generously sent us their publications. To them all the REVIEW, happy to make itself the mouthpiece of the *Society*, extends the most sincere thanks.

Documents from our own Archives will complete the make-up of each Number. In order to satisfy the just demands of historical criticism, these Documents will always be given in their original text; however, as historians, in this busy age, appreciate whatever contributes to make their absorbing task easier and speedier, it was deemed proper to furnish them with an English rendering of every paper originally written in a foreign language; notes, moreover, will supplement the text, when such an aid may help perfect understanding.

Fully aware of the difficulties besetting their task, the Editors do not hesitate to appeal to all persons interested in the history of the Middle West; and they fondly hope that, thanks to this generous co-operation, the REVIEW will enlist many friends, whose sympathy it will strive to merit more and more by fostering a better appreciation of the influence and work of the grand old Mother Church in the wonderful development of this great country of ours.



The Catholic Historical Society of St. Louis.

The Result of a Century's Endeavor.

In an age of innumerable societies, associations and unions, for every conceivable purpose, it may seem supererogatory and utterly hopeless to come forward with our *Catholic Historical Society of St. Louis* and to ask for an enlarged membership. A society for the suppression of all societies would appear to many weary souls as of greater importance. Yet it must be borne in mind that, besides the bad and indifferent organizations, there are also many of high character and distinct usefulness. The living principle of every kind of activity being one with its purpose, it follows that, the higher the purpose of an institution, the more highly must we value the institution itself, provided its proposed end could not be better attained in other ways.

These tests, applied to our lately established *Catholic Historical Society of St. Louis*, will show that it deserves the attention and co-operation of all the cultured people of the Middle West and beyond, especially of the members of the grand Church, that ever marched in the van of civilization in the Mississippi Valley. For it is the object of this our Historical Society, "To collect and preserve materials of all kinds, such as books, pamphlets, papers, manuscripts, maps, documents, pictures and other objects of historic interest, relating to the Catholic history of the Diocese of St. Louis and of whatever territories and places were at any time associated with St. Louis in the same ecclesiastical division; to institute, carry on, and foster historical research on subjects pertaining to the field of inquiry above described, and disseminate such information."

Our ultimate end, accordingly, is to promote a more intimate knowledge of the history of God's Kingdom, as it grew up among us from the little mustard seed of its early Indian Missions into the mighty tree now overshadowing the land.

"History is the revelation of Providence," says a distinguished writer of the last century. But this revelation is made through the unnumbered tendencies and activities of human agents, under the influence of the Spirit of God. In order to understand the history of the Church in our western home, we must recover from the buried past the records of the plans and schemes, the hopes and fears, the deeds and sufferings, the failures and successes of those who preceded us in the great work of planting and cultivating the Lord's vineyard on our once so barren fields and hillsides.

Again, as we think of ourselves, we find another convincing reason for the moral necessity of our undertaking in the words of old Samuel Johnson: "The present state of things is the consequence of

the past: and it is natural to enquire as to the sources of good we enjoy, or the evils we suffer. If we act only for ourselves, to neglect the study of history is not prudent; if entrusted with the care of others, it is not just." Justice as well as prudence, then, requires that all who have the care of others, especially priests and teachers, and cultured people in general, should devote earnest attention to the study of history, as an indispensable guide in the art of directing men.

But the objection may be urged that this alleged duty does not apply so much to the little concerns of our local past, but rather to the great affairs of general history. Certainly the great affairs are more important in themselves; but the lesser concerns of our own home and family, of our parish and diocese, of our national division of the Church and humanity, are and should be of far more absorbing interest to us than are the greater affairs in other parts of the world.

A man who is not interested in his own family, parish or town, will not be interested, except for selfish purposes, in the cause of humanity, of the Church universal, or of the nation. The study of our local history will give us "the details from which alone the real state of a community can be collected," and is therefore helpful, nay even necessary, for the right understanding of the general history of the Church.

But, granting the importance of historical studies of a local nature, why multiply historical societies? Because the work is so vast and so difficult, requiring ten thousand open eyes and willing hands to discover and recognize and gather in some accessible center the manifold remains of the past, that may contribute to give a truthful and varied representation of its former life, and these many workers could not be brought together in one national association. Local pride, also, is a great stimulant, and according to a well-recognized trait of human nature, an article or a manuscript of historical value, that would not be entrusted to the care of a far-away center, is gladly and proudly given to a local Museum or historical collection. Besides, no one can be more deeply interested in the local history of a place than they whose fore-fathers or predecessors helped to shape the course of events, that made it what it is.

Now the *Catholic Historical Society of St. Louis* is intended to fill this long-felt want. What has it accomplished so far: what is its history, its origin and progress, and what are its intentions and prospects?

Young as our society is, its origin seems almost lost in the twilight of fable: for, being a living organization, it has its roots in the distant past. In other words, we are the proud inheritors of the historical labors of almost one hundred years. Some of the brightest lights of the Church of St. Louis were among the earliest pioneers in the field of collecting, preserving and elucidating the memorials of the still earlier days and of their own time, chief among them the first Bishop of St. Louis, Joseph Rosati. Indeed, Bishop Rosati had

the true spirit of a collector, not of money, for in that regard he did not rank very high, but in the things of the mind and the records of the good deeds and heroic sacrifices of all who had labored or were still laboring in this boundless diocese.

Indeed, Bishop William Louis Du Bourg had preceded Bishop Rosati in this work, although the numerous and highly interesting letters sent by him and his associates, to the "Annales de la Propagation de la Foi" of Lyons, were intended not so much as contributions to historical science, but rather as incentives to more generous contributions in support of the Louisiana Missions.

On the 26th day of January, 1839, Bishop Rosati issued a call for a diocesan Synod. Among other matters of importance, the Bishop wrote: „Sacerdotes qui curam habent animarum, notitiam accuratam Parochiarum suarum, seu Missionum nobis scriptis dabunt juxta omnia capita, quae hic enumerantur:“ (here follows the usual statistics under thirteen heads). The Bishop then concludes: „Demum sacerdotes rogamus ut inquirant et colligant monumenta historica, sive viva voce ab antiquioribus et fide dignis circa primam foundationem Parochiae, Ecclesiae, et etiam loci in quo existit, et meliori quo possunt modo conficiant notitiam et secum afferant.“ This gathering of historical material was carried out in an extensive measure, though not so thoroughly as we could desire. The archives of the St. Louis Chancery contain the fruit of these labors, and will, when made accessible, add very materially to our knowledge of the early missions in Missouri, Illinois, Iowa, Arkansas and, last but not least, in Louisiana.

In this purpose of gathering the materials for a history of his diocese, Bishop Rosati was, no doubt, confirmed by the request of Archbishop Milde of Vienna in Austria, who in transmitting the then princely gift of 5000 Florins for the benefit of the St. Louis Missions, wrote: „Fideles nostri, qui pro fratribus suis remotis stipites faciunt, libenter legunt de factis Missionum tam prosperis quam adversis et exinde ad novas collectiones exhortantur; hinc est, quod meum ipse arbitror, te carissime Frater, attentum reddere ut et in posterum quaedam ad statum Ecclesiae Tuae pertinentia huc perscribere velis.“

The various reports sent by Bishop Rosati and others to the Leopoldine Society of Austria on the religious and social conditions of the Diocese of St. Louis rank in importance with the Archives themselves, as sources of our ecclesiastical history.

The work of gathering the 'monumenta historica' was, as I said, not done as thoroughly as we could wish; for some of the priests were not gifted with the historical sense. Yet, they were for the most part, excellent letter writers: and whilst the reports are often barren, the private letters are full of interest. The Archives of St. Louis Diocese are certainly among the most important achievements of our first bishop.

His successor, Peter Richard Kenrick, was himself a writer of note, but his literary activities were concerned with Theology, controversy, and the natural sciences in their bearing on the Sacred Scrip-

tures. There was, however, a young priest of his household, Father, afterward Canon, O'Hanlon, whose chosen field was history. The great work of the "Irish Saints" and the little book of reminiscences, "Life and Scenery in Missouri," are evidences of this. In the years 1843-1845 the *Catholic Cabinet* of St. Louis appeared with the hearty approval of Bishop Kenrick and with the helpful coöperation of Father O'Hanlon. In the August Number of 1843 the editor, W. J. Mullin, writes:

"Nothing is more astonishing than the fact that hitherto so little has been done to snatch from oblivion the few records yet extant that throw light on the early history of the Catholic Church in this portion of the North American Continent. This inattention is the less excusable, as we believe, the subject is one that has frequently suggested itself to the minds of many among our clergy, some of whom were eminently qualified to supply the acknowledged desideratum; but whether from necessity of giving undivided attention to the more immediately important duties of missionary life, or from a want of proper encouragement, or from some undiscoverable cause, certain it is that, with the exception of a few desultory sketches in our Catholic journals, we are as far at the present from the realization of our hopes in this regard, as we were twenty years ago."

The *Catholic Cabinet* thus became the harbinger of the new spring. Of the various articles of local interest, published in this magazine and in the *St. Louis News-Letter* Father O'Hanlon, no doubt, was the author. He certainly had access to the treasures of the Diocesan Archives, and made use of them, though not as extensively as Mr. Mullin desired.

One branch of historical activity, the accumulation of 'monumenta historica', seems to have almost ceased with the death of Bishop Rosati. For almost thirty years the clergy of the diocese had, with the bishop as head, performed the functions of a historical society, 1818-1848. After that period the great work of forming the mighty stream of Catholic immigration into missions and parishes and dioceses preoccupied the attention and energy of the new generation, so that little time and inclination remained for the study of the past. The historical sense, however, was not dead among St. Louis priests, though for a time dormant.

Its reawakening on the fifth of November, 1878, was a memorable occasion: A number of the reverend clergy—members of the "Sodality of Priests of the Archdiocese of St. Louis"—who had assembled for the purpose of assisting at the anniversary Mass for the repose of the souls of their departed brethren, originated a society which, they hoped, would receive the sanction and obtain the co-operation of their fellow-clergymen. It was the first attempt in the West of a Catholic Historical Society. The minutes of the first meeting were published and read as follows:

At a meeting held at St. Theresa's Church, in the city of St. Louis, Nov. 5th, 1878, Rev. C. Ziegler was called to the chair. Rev. James J. McCabe was appointed secretary *pro tem*.

On motion of Rev. D. Phelan, seconded by Rev. James Henry, it was resolved to establish an *Ecclesiastico-Historical Society*, and that the reverend clergy present should be enrolled as members.

On motion and seconding of the same reverend gentlemen, the chairman was instructed to appoint a committee of three, to report officers for permanent organization.

The chair named Rev. Fathers Brantner, Henry and O'Hanlon. Fathers Ziegler and Van der Sanden were added to the committee. After mature deliberation they reported as follows: For President, Very Rev. H. Van der Sanden; vice-president, Rev. James Henry; treasurer, Rev. W. H. Brantner; recording secretary, Rev. Jas. J. McCabe; corresponding secretaries: for the English speaking clergy, Rev. C. Ziegler; for the German, Rev. H. Leygraff.

The report was adopted.

Besides the names of those present, the Rev. Fathers Bernard Donnelly of Kansas City, Louis Tucker of Fredericktown and Dennis Kennedy of Hannibal were enrolled as members.

The Very Rev. President in the chair. A committee of five, consisting of Fathers O'Hanlon, Phelan, Brennan, Schindel and Daly, were appointed to report a constitution and by-laws; said committee to report at a meeting of the Society, to be held in the Diocesan Library at St. John's Church, on the first Tuesday of December, at 3 o'clock p. m.

The secretary was instructed to send a copy of the Minutes to all priests of the Diocese and to the Pastors of Churches served by the Religious Orders requesting their membership and attending at the first regular meeting, above place and time.

Jas. J. McCabe,
Recording Secretary.

The aim and object of the new society was eloquently described in the circular letter of the Secretary, Rev. James J. McCabe:

"Impressed by the fact that every age is the maker of its own history, that none can bear more truthful witness to the events transpiring than the actors in its ever-changing scenes, it was deemed very important to possess a record of the lives, labors and sacrifices of our predecessors in the holy ministry — to preserve and transmit their traditions. It was agreed that a knowledge of their privations, their difficulties and of their successes, would stimulate our zeal, would encourage our emulation, and it was considered opportune to make an immediate beginning, the more so, as we have still in our midst living representatives of the pioneers of our early Catholic Missions.

Moreover, the local parochial history, written by the incumbent pastors throughout the diocese, will in the distant future be a fruitful source of instruction and edification for our successors."

The *Ecclesiastico-Historical Society of St. Louis* was now fairly started on its adventurous course. Meetings were held and papers read and discussed. One of these papers, by the well-known Father David S. Phelan, of the *Western Watchman*, was on "The Hierarch-

ical Succession in the Present Diocese of St. Louis." Of the meeting in which it was read, Tuesday, May 6th, 1879, we have a brief notice in the *Western Watchman* of May 10th:

"On Tuesday evening last the regular quarterly meeting of this society was held at St. John's Library Hall. The attendance was not as large as might have been expected, owing no doubt to the general engagement of the priests in the work of catechizing the children who are to make their First Communion during the present paschal season. The work of this society is just beginning to unfold itself. The papers read so far have barely touched on important questions, not yet settled, and not likely ever to be settled later than the lifetime of the present generation of priests. An adjourned meeting will be held on the first Tuesday of next month to enable many of the clergy to discuss some important statements made in the paper read on Tuesday last, and which we give in this number of the *Watchman*. We hope to find a greatly increased attendance at the next meeting."

The success of the *Ecclesiastico-Historical Society* did not fulfill the expectations of its founders, except in so far as the historical sense was renewed and transmitted to the younger generation, and especially as the President, Very Rev. Henry Van der Sanden "the great chancellor of the Archdiocese," was thereby induced to guard with jealous care the priceless treasures of the Archives, and add new treasures in the form of transcripts from Roman documents. Father Van der Sanden was in correspondence with John Gilmary Shea in regard to these matters. In a letter of June 8th, 1886, Shea enquires "about a long Memoir on the Church in Louisiana by Bishop Rosati, which is in the possession of his family in Italy." Then he gives a conspectus of the early history of the Mississippi Valley, and asks for any information Father Van der Sanden may be able to give him. At another time he expresses his gratification: "Rejoiced to find that you are working up the old material and preserving the history of the Church." Father Van der Sanden's desire to write an authentic history of the Church in Upper Louisiana remained a dream, but his unwearied efforts in preserving and augmenting the authentic sources of our history, will never be forgotten.

The outward form of the Historical Society slowly crumbled away, but its spirit could not die. Again and again in the Catholic Press as well as in Catholic gatherings, voices were raised for renewed efforts, especially by the veteran editors, the Rev. David Phelan of the *Western Watchman*, Mr. F. P. Kenkel of the *Amerika*, and the *Central Blatt and Social Justice*; Mr. Paul Chew of the *Church Progress* and Rev. F. G. Holweck of the *St. Louis Pastoral-Blatt*. At length the Catholic Union of Missouri, in its twenty-third Annual Convention entered upon the field of historical research, by appointing a Historical Commission, for the purpose of gathering and collating and preserving the materials for a history of the German Catholics in the State. It was a rather restricted purpose which they sought to attain, yet it was a step in the right direction. So far, the brief "History of the Church in St. Louis," written by a member of

the Commission, and published as a Souvenir of the sixty-second General Convention of the Central-Verein, 1917, is the chief literary fruit of the Historical Commission of the Catholic Union of Missouri. In regard to this historical venture Archbishop Glennon wrote in his letter of approbation: "I think this movement (of the Catholic Union) is most opportune: there is a rich fund of material for Church history in the Mississippi Valley. It would be criminal to let it perish and I am glad that there are a few who are standing between it and destruction."

The project, so long in forming, of effectually conserving early Catholic historical data and traditions, was at last to take definite shape. St. Louis was to have a Catholic Historical Society, with the Mississippi Valley, and particularly the old diocese of St. Louis, as its chosen field of investigation. Most Rev. Archbishop Glennon at the close of the Junior Clergy examinations, February 7, 1917, suggested the foundation of the Society, and invited Rt. Rev. Mgr. Connolly, P. R., V. G., and Rt. Rev. J. J. Tannrath, as well as members of the Board of Diocesan Examiners, Rt. Rev. Mgr. Tallon, Very Rev. M. S. Ryan, C. M., Ph. D., D. D., Rev. C. L. Souvay, C. M., Ph. D., D. D., D. S. S., Rev. Francis Gilfillan, S. T. L., Rev. Joseph Wentker, Rev. F. G. Holweck, Rev. F. X. Wilmes, P. R., Rev. E. J. Lemkes, Rev. Jos. Selinger, S. T. D., Rev. J. T. Shields, Rev. H. Hussman and Rev. John Rothensteiner, to become the charter members of the new Association. The proposition met with unanimous and enthusiastic consent. His Grace then announced his intention of calling a meeting of both priests and laymen to take the necessary steps for organizing *'The Catholic Historical Society of St. Louis.'* In his introductory remarks the Archbishop dwelt on the fact that although much of the historical material fit to illustrate the foundation and progress of the Church in the Mississippi Valley had already perished, or was in danger of being lost, there was still an abundant supply awaiting the earnest collector's hand.

Later, at a meeting at St. Theresa's Rectory, officers were chosen and a Committee on Constitution and By-Laws appointed which at subsequent meetings submitted a draft of Constitution and By-Laws which was adopted.

Thus our society for the purpose of historical investigation was inaugurated with Archbishop Glennon as President, Mgr. J. A. Connolly, vice-president; Rev. John Rothensteiner, secretary, Rev. Dr. Charles L. Souvay C. M. and Rev. F. G. Holweck, librarians and archivists, and a membership of forty-five, clergy and laymen.

The meetings were held at first at St. Theresa's Rectory, then at the New Cathedral School. A number of original papers were read by members; the attendance at meetings was not large, but very distinguished.

As the Society has no home of its own at present, it was decided that the Archives should remain at the diocesan chancery, where a fireproof Filing-Cabinet was ordered placed for the documents, letters and other manuscripts. The Rev. F. G. Holweck and the secretary

were commissioned to arrange all the varied material in proper order, so as to make it easily accessible to historical students.

At the September meeting, 1917, the movement was inaugurated to hold a Centennial Commemoration of the advent of Bishop Du Bourg in St. Louis on January 5th, 1818. The Executive Committee was ordered to develop the idea and carry out the plan.

This celebration held at the Old Cathedral on Sunday, January 6, 1918, brought our Society prominently before the people. Archbishop Harty was the celebrant of the Solemn High Mass and His Grace of St. Louis preached the sermon in memory of the heroic men of old.

An appropriate souvenir, containing a brief historical account of St. Louis a hundred years ago, was published by the Committee on Publication with the effective assistance of Mr. Edward Brown.

An afternoon service was held at the New Cathedral, at which a number of old French religious songs and hymns were sung by a select choir. Msgr. Tallon spoke in a happy vein of the old French Catholic days in Missouri.

Thus the spirit of historical research had, at last, found a proper embodiment among us. But there was one more requirement to meet. Every active force must attain an adequate power of expression. An Historical Society that does not publish the results of its researches in permanent form deprives itself of its chief means of usefulness and the main opportunity of increasing its membership, as well as its historical collections.

Accordingly a committee was appointed to report on the plan of an historical quarterly publication. The committee was composed of Rev. Dr. Souvay, C. M., Rev. F. G. Holweck, and Mr. Edward Brown. The report was very favorable to the project and met with a hearty response. The Committee on publication, consisting of the above mentioned gentlemen, with the addition of two others, Rev. G. J. Garraghan, S. J. and the Secretary, was ordered to proceed with the undertaking.

At the meeting of this committee, the Rev. Charles L. Souvay, C. M., D. D., was elected Managing Editor of the "ST. LOUIS CATHOLIC HISTORICAL REVIEW"; the first number of which is now in the hands of the readers.

We have now traced the historical endeavors of a hundred years to their final result, *The Catholic Historical Society of St. Louis*. May our members and friends show themselves worthy of their rich inheritance. The memory of our past glories, as unfolded by the research-work of our members, will certainly increase our love for Holy Church, and as the *Western Watchman* said, "The lives of our early Catholic settlers known in their picturesque details will be the best kind of sermon to a comfort-loving generation, on self-sacrifice and the Christian spirit."

REV. JOHN ROTHENSTEINER.

CONSTITUTION AND BY-LAWS

OF THE

CATHOLIC HISTORICAL SOCIETY OF ST. LOUIS



CONSTITUTION

ARTICLE I

This organization shall be called "The Catholic Historical Society of St. Louis."

ARTICLE II

The place where the business of said Society is to be transacted is the City or County of St. Louis, in the State of Missouri.

ARTICLE III

The object of this Society shall be—to collect and preserve materials of all kinds, such as books, pamphlets, papers, manuscripts, maps, documents, pictures and other objects of historic interest, relating to the Catholic history of the Diocese of St. Louis and of whatever territories and places were at any time associated with St. Louis in the same Ecclesiastical division;—to institute, carry on and foster historical research on subjects pertaining to the field of inquiry above described, and disseminate such information.

ARTICLE IV

As means to this end, this Society shall hold meetings, as provided for by its By-Laws, for the discussion of subjects germane to its purpose, and the consideration of any matter relative to its aims and interests; and take measures to procure original papers on such subjects; and, as often as convenient, publish or cause to be published its transactions, and papers, or works of historical value that may come under its control; and establish and maintain an Archive Cabinet, Library and Museum. It shall place itself by correspondence or otherwise in relation with other similar Societies in America.

ARTICLE V

Any person in sympathy with the work and aims of the Society shall be eligible to membership.

ARTICLE VI

The Officers of this Society shall be:

A President;

Three Vice-Presidents;

A Secretary, and assistant secretary, or secretaries, if there be need;

A Treasurer;

Three Librarian-Archivists;

and such other Officers as said Society may by its By-Laws provide for; and all of said Officers shall be elected, and all vacancies in office be filled in such way or manner and at such times as the By-Laws of said Society shall direct.

ARTICLE VII

For the purpose of promoting more effectually the objects of the Society, there shall be the following standing Committees:

An Executive Committee;

A Committee on Membership;

A Committee on Library and Publication;

and, if there be need, other committees, each under an appropriate title indicative of its purpose, to which shall be assigned the special charge of some particular subject not already provided for.

ARTICLE VIII

Meetings shall be held at such times as shall be appointed by the By-Laws. One of the regular meetings as provided for by the By-Laws shall be designated the Annual meeting, at which the election of Officers shall be held, and the yearly reports submitted. At least five members shall be necessary to constitute a quorum for the transaction of business, except herein otherwise provided; and ten for the election of Officers.

ARTICLE IX

The support and stability of the Society shall be maintained by the dues of its members, by subscriptions, gifts and bequests.

ARTICLE X

Alterations, changes or amendments to this Constitution and to the By-Laws must be submitted in writing signed by at least three members, referred to the Executive Committee, and reported at a regular meeting of the Society thereafter. If the committee recommend the proposed amendment, it shall be read and voted on if there be an election quorum present; if such a quorum is not in attendance, said reading and voting shall be postponed until a favorable occasion. If the committee report against the proposition, its consideration may be postponed indefinitely.

BY-LAWS

ARTICLE I

MEMBERS AND MEMBERSHIP

1. The Society shall consist of active, corresponding and honorary members.
2. Any person of good character, whether ecclesiastical, religious or lay, of either sex, in sympathy with the work and aims of the Society shall be eligible to membership.
3. The name of every candidate for membership shall be proposed in writing, referred to the Committee on Membership, and on its report, balloted on at the next regular meeting; but if the name of the candidate be proposed by the Committee itself, the vote may be taken at the same sitting. If there be several can-

didates for active membership reported at the same time, the formality of a separate ballot on each may be dispensed with by unanimous consent. Active and corresponding members must receive the votes of two-thirds of those present; honorary members must receive a unanimous vote.

4. Membership shall date from the day of election.

5. Every member shall, upon the payment of the first year's dues, or in the case of honorary and corresponding members, immediately after election, receive a certificate of membership signed by the President and Secretary of the Society and impressed with the seal of the Society.

6. Every person admitted to membership, in virtue of such admission and as a condition thereof shall be bound by the Constitution and By-Laws, as long as he remains a member.

7. *Active Members.*

a) The active members shall constitute exclusively the managing body of the Society.

b) The annual dues of active members shall be five dollars payable in advance.

c) Any active member who shall pay the sum of \$100.00 into the treasury at one time for the purpose of becoming a life member shall be enrolled as such and thereafter shall be exempt from the payment of annual dues.

d) Members whose dues remain unpaid for two years shall be dropped from the roll, but may be reinstated upon payment of all arrearages.

8. *Corresponding Members.*

a) The corresponding members shall be persons not residing in the Diocese of St. Louis, who are known to have devoted themselves to historical pursuits and to feel an interest in such objects as this Society is intended to promote, and who are willing to aid it by contributions of any kind.

b) Corresponding Membership being a grade of honor and a mark of appreciation on the part of the Society, the Committee, as well as the proposers, shall be circumspect that the person nominated possesses the qualifications required by the Constitution and By-Laws, so that the election may take place only in virtue thereof; and furthermore, that the honor will be accepted.

c) Corresponding Membership being a free gift, corresponding members are exempt from all payments whatever; but they are expected to contribute at convenience, at least one paper relating to some object of the Society, to be read at a meeting.

9. *Honorary Members.*

a) Any person distinguished in historical investigation, or who has rendered, by a considerable benefaction, or in other ways, signal services to the Society, shall be eligible to Honorary Membership.

b) Honorary members shall have all the rights and privileges of active members, except to vote and to hold office; they shall be exempt from all fees whatever; but they will be under a constant invitation to serve and promote the interests of the Society in such ways, and by such means, material, intellectual and influential, as their inclination and convenience may suggest.

ARTICLE II

OFFICERS

10. The Officers of the Society shall hold their offices for one year, or until their successors are elected. They may be re-elected.

11. All elections for Officers shall be by ballot, and at the annual meeting. No person in arrears for dues shall be eligible to office. Vacancies in any elective office shall be filled for the unexpired term, unless for good cause, at the regular meeting next after the vacancy has been announced.

12. The Society being a voluntary association, no officer shall receive pay for his ordinary services as defined in the Constitution and By-Laws; but compensation may be made to Officers and members for extraordinary services, when such services have been previously ordered, and the compensation is fixed by the Executive Committee, with the approval of the Society.

13. The various Officers shall perform the duties usual to such offices they hold.

14. *President.*

a) The President shall be the executive and head of the Society, and as such shall take precedence on all occasions.

b) He shall preserve order, decide questions of procedure, and give the deciding vote, and in the absence of the Secretary, or Assistant Secretary, appoint a secretary *pro tem*.

c) He shall be *ex officio* a member of every Committee.

d) He may call occasional meetings at his own motion; and when requested in writing by three members he shall call such meeting,

e) In all important matters he shall consult the Executive Committee.

15. *Vice-Presidents.*

The Vice-Presidents (in order of their election) shall be clothed with the authority and perform the duties of the President in his absence.

16. *Secretary.*

a) The Secretary shall keep an accurate record of the proceedings and transactions of all meetings of the Society, whether regular or occasional, and transcribe the minutes thereof before the next meeting into a book for that purpose.

b) He shall have charge of all papers belonging to the Society other than those appertaining to the Treasurer or the Committee on Publication, or than those otherwise provided for.

c) He shall notify all newly-elected members of their election, and prepare and send out certificates of membership to all newly-elected members who have paid their first year's dues.

d) He shall keep an alphabetical roll of all the members, their names and addresses in full, with the dates of their election, and the dates of resignations, forfeitures of membership, and deaths that may occur among them. The roll shall be submitted to the Annual meeting for revision.

e) He shall send to each member due notice of the meetings of the Society.

f) He shall notify all Officers, and the first nominee of every Committee of their election or appointment.

g) He shall furnish all qualified members with such current publications of the Society as they may be entitled to.

h) He shall conduct the correspondence of the Society, take copies of all letters written by him, and report such correspondence at each meeting.

i) He shall deliver to the keeper of the Archives all letters he receives, and copies of his answers, after he shall have reported them.

j) He shall prepare and submit at the Annual Meeting a yearly report.

17. *Treasurer.*

a) The Treasurer shall receive and hold all money belonging to the Society.

b) He shall collect the dues of members.

c) He shall keep a full and proper account of receipts and expenditures.

d) He shall keep an alphabetical list of the active members, with the dates of their admission and their addresses; and the dates of resignations, forfeitures of membership, deaths; and opposite every name he shall make an entry of money paid each year. This list shall be produced at the Annual meeting, to be verified by public inspection, and it shall be the evidence of membership of those to whom it relates.

e) He shall disburse money only upon written warrants duly authorized by the Executive Committee.

f) He shall make a full report to the Executive Committee immediately previous to the Annual meeting, to be embodied in their report, at which time they shall inspect his books and vouchers and certify thereto, if found correct.

18. *Librarian-Archivist.*

a) The Librarian shall have charge of the books, Archives, Museum, etc. of the Society; he shall classify, arrange and catalogue them, assort letters, manuscripts and pamphlets, and have them bound when circumstances permit.

b) He shall record all donations of documents or historical objects, acknowledge receipt thereof, report them to the Society at its first meeting after their reception, and when depositing them in the Archives, Library or Museum, shall have the name of the giver inscribed conspicuously thereon.

ARTICLE III

COMMITTEES

19. Every Committee shall meet as agreed upon by its members.

20. A majority of a Committee, not including the President of the Society, shall constitute a quorum.

21. Every member of the Society shall have the right to submit propositions in writing to any standing Committee, and to attend the sitting to explain and support such propositions.

22. *Executive Committee.*

a) In order that the meetings of the Society may be free for the reading of papers, discussions, and the consideration of matters set forth in the Constitution, the executive business of the Society shall be placed under the care and management of an Executive Committee, which shall consist of the First Vice-President, the Secretary, the Treasurer, the Managing Editor, the Chairman of the Committee on Membership and Publication, and two members elected from among the active members of the Society.

b) They shall take charge of the means for promoting the objects of the Society; exercise a general control and superintendence over the affairs of the Society, digest and prepare the business to be transacted at the meetings,

assign papers and subjects for discussion, authorize all necessary expenditures of funds.

c) They shall compile every year a report containing a full statement of the affairs and of the condition of the Society in all matters intrusted to their supervision and management, and such suggestions as they deem appropriate, and submit the same at the Annual meeting.

d) They may at any time call a special meeting of the Society.

23. *Committee on Membership.*

a) The Committee on Membership shall consist of three members, chosen in this wise: Previous to, or at, the regular meeting next after the Annual, the President shall nominate a member; the person appointed shall choose a second member, and these two shall select the third. When completed, the Committee shall organize by electing a chairman. The names of the members and of the chairman shall be reported to the next regular meeting for record. All vacancies occurring in the Committee shall be filled by the remaining members for the unexpired term, and reported to the next regular meeting for record.

b) All nominations for membership shall be referred to this Committee: their report shall set forth the name and address in full of the proposed member; and, in the case of other than active members, the circumstances that justify an election.

24. *Committee on Library and Publications.*

a) The Committee on Library and Publications shall consist of five members, chosen, organized, and reported in the same manner and at the same time as the Committee on Membership.

b) This Committee shall endeavor (a) to gather materials of all kinds appertaining to the Catholic history of St. Louis as defined in the Constitution, or whatever may be of historical interest to the Society; (b) to procure the writing of historical papers or essays on the above topics; (c) to have copies made of old documents and records.

c) To this Committee shall be referred all papers that may be submitted for publication or preservation; it shall have power to pass upon all questions relative to such papers, as, for instance, whether they shall be read before a public meeting, shall be published by the Society, or placed in the Society's Archives.

d) All papers, documents, etc., which shall come into the hands of this Committee shall immediately after this Committee has performed its duty in regard to them, be placed in the Archives of the Society.

e) All publications issued by authority, or in the name, of the Society shall be submitted to the approval of the Diocesan authority or Censor; and the Committee shall superintend the printing and distribution of said publications.

f) The Library regulations shall be as follows:

No book or other article shall at any time be lent to any person to be removed from the Library, except by written consent of the Committee certified by the chairman.

No paper or manuscript read before the Society, and deposited therewith, shall be published, except by the consent of the Committee and the author.

All members may have access to the Library and Rooms of the Society at the regular hours appointed, and may consult and examine any manuscript, book, or other article, except such as may be designated by the Committee. Patrons,

benefactors, contributors, and persons introduced by members, by permission of the Committee, and authors known to the Librarian, shall have the same privilege; but all these except members, patrons, benefactors and contributors, for the given occasion or time only.

Any injury done to books, or other articles, shall be reported by the Librarian to the Committee, and the injury shall be repaired or compensation required.

ARTICLE IV

MEETINGS

25. Regular meetings shall be held on the third Wednesday of the months of January, March, May, September and November.

26. The order of business at the meetings shall be the following:

1. Reading of the minutes of the proceedings at the last meeting, which when approved, shall be signed by the presiding officer and attested by the Secretary;
2. Report of the Secretary;
3. Reports of the standing Committees;
 - a. Executive Committee; discussion thereon;
 - b. Committee on Membership; ballot on candidates reported; proposals for membership;
 - c. Committee on Library and Publications; discussion thereon;
4. Reports of other Committees;
5. Election of Officers; (at Annual Meeting.)
6. Reading of papers, and discussion thereon;
7. Adjournment.

A special order may be prescribed for an extraordinary occasion.

27. The President shall call the meeting to order when the appointed time arrives; if there be no officer present authorized *ex officio* to preside, the meeting shall come to order on a motion naming some active member in attendance, chairman *pro tem*.

28. The regular meeting in May shall be the Annual meeting, at which yearly reports as provided for in the By-Laws shall be read, and the yearly election of officers take place.



AN APPEAL

HISTORICAL MATTER DESIRED

by the Catholic Historical Society of St. Louis



Books and pamphlets on American History and Biography, particularly those relating to Church institutions, ecclesiastical persons and Catholic lay people within the limits of the Louisiana Purchase;

Old newspapers; Catholic modern papers; Parish papers, whether old or recent:

We will highly appreciate the courtesy of the Reverend Pastors who send us regularly their Parish publications;

Manuscripts; narratives of early Catholic settlers or relating to early Catholic settlements; letters:

In the case of family papers which the actual owners wish to keep in their possession, we shall be grateful for the privilege of taking copies of these papers;

Engravings, portraits, Medals. etc;

In a word, every object whatsoever which, by the most liberal construction, may be regarded as an aid to, or illustration of the history of the Catholic Church in the Middle West.

Contributions will be credited to the donors and preserved in the Library or Archives of the Society, for the use and benefit of the members and other duly authorized persons.

Communications may be addressed either to the Secretary, or to the Librarians of the

Catholic Historical Society of St. Louis,

209 Walnut Street, St. Louis, Mo.

THE HISTORICAL ARCHIVES

of the Archdiocese of St. Louis.

It cannot be the intention of this first number of our HISTORICAL REVIEW to furnish a catalogue of all the sources from which an historian may draw the material for a history of the Church in the wide expanse of the ancient diocese of Louisiana or of the later diocese of St. Louis. Such a catalogue would necessarily embody a great many books and a still greater number of manuscripts which are scattered in the archives of Baltimore and other Eastern centers, of New Orleans, Louisville-Bardstown (Ky.), Vincennes and Notre Dame (Ind.), etc. We must be content to give a general and imperfect idea of the treasures which are stored up in the Archives of the Archdiocese of St. Louis.

Fortunately one of the great missionaries who, after the occupation of the Western shores of the Mississippi by the United States, laboured to restore and build up the Church in these vast regions, had a turn for history. This missionary was the first Bishop of St. Louis, Rt. Rev. Joseph Rosati. He was careful to note down every statistical item; he scrupulously kept a diary which gives a full history of his many activities; he preserved a copy of every important letter he wrote, and all the missives addressed to him, every petition he received, in short, every document which came into his hands, was conscientiously preserved by him. He also demanded of his priests that they collect the historical and statistical data concerning their parishes and missions.

This collection, during Archbishop Kenrick's time, was left in the chancery office and thus came into the custody of Very Rev. Henry Van der Sanden, the well known archdiocesan Chancellor. Impressed with the importance of the Rosati papers, he sought to increase the collection by adding most of the official documents issued during the long period of his chancellorship; he also, during a vacation trip to his native country (1882), went to Rome and there copied many letters and other documents which had any reference to the early history of the diocese of St. Louis.* These copies are very valuable.

Whatever papers Archbishop Kenrick himself kept during his long years of administration (and we know, he was in correspondence with distinguished ecclesiastics and laymen, both in the United States and abroad), were gone over, after his death (March 4, 1896), at the

* The work of copying in the Roman Archives documents bearing on the early history of the St. Louis Diocese was resumed during the past year, thanks to the generosity of a member of the *Catholic Historical Society of St. Louis*; this work could be carried on yet more actively, where larger resources available.

THE EDITOR.

request of Archbishop Kain, by two St. Louis priests. Some of these papers were destroyed, and the bulk sent to Baltimore, to be added to the collection of the papers of Archbishop F. P. Kenrick, our own Kenrick's brother. Thus this priceless treasure was lost to St. Louis.

The collection which was left in the hands of Father Van der Sanden, has a somewhat peculiar history. When in 1885, he removed the chancery from St. Mary's church to the Old Cathedral, and was appointed chaplain of the Alexian Brothers, he took all the papers with him to his rooms at the Hospital. There he daily and carefully pored over them, extracting with infinite patience the data concerning every priest and every parish in the diocese. The notes which he added to the Rosati-Saulnier volumes, give ample proof of his toilsome labor.

He very often, in a general way, spoke of the early history of the diocese and of the book he was going to write; but otherwise he sat on these documents like a dragon on a hidden treasure. No one had an idea of what the Archives really contained; in fact, very few knew there were any diocesan Archives. Probably, had the two gentlemen who examined Archbishop Kenrick's papers, been cognizant of the existence of the Rosati collection, they would not have sent those papers to Baltimore. On the other hand, if, after Archbishop Kenrick's death, Father Van der Sanden had been consulted, he would have done his utmost to save the Kenrick collection for St. Louis.

When Father Van der Sanden died (April 13, 1910), the good Brothers, needing his rooms for the new chaplain, put the tin cases which contained the papers into two dry goods boxes and removed them first to the garret, then to the boiler room. Since the erroneous opinion prevailed, that the boxes did not contain anything of real value or importance, they were left at the Hospital for many years. Now and then some stray amateur historian, who tried to search the papers, would ineffectually speak of the danger to which the collection was exposed. At last the Rector of Ste. Genevieve, Rev. Charles Van Tourenhout, who by Father Van der Sanden had been accorded the rare privilege of looking at some of the papers, induced the new diocesan Chancellor, Very Rev. J. J. Tannrath, to have the boxes transferred to the Chancery Office at the Old Cathedral.

After Archbishop Glennon had founded the *Catholic Historical Society of St. Louis* (Feb. 7, 1917), at one of the first meetings, Revs. J. Rothensteiner and F. G. Holweck were appointed to examine the contents of Father Van der Sanden's tin cases and to sort out what was of any value. It was plain to them at once, as they went on opening box after box, that they had hit upon a veritable treasure trove. They were amazed at the value of the collection, but they wondered even more at the fact that the good old Chancellor, having patiently worked his way through this mass of paper, reading, excerpting and tabulating, never made any practical use of the documents, except in some correspondence with the historian Gilmary Shea and in a few translations he made for a local newspaper.

Perhaps he concealed his treasure from inquisitive strangers and other people, because he had the good, though ineffectual, intention to write a history which should be a revelation to his contemporaries. Perhaps he thought they were a confidential deposit which must remain secret. This view, however, was without foundation, since Bishop Rosati collected the papers with the explicit intention to serve future historical investigation. Also Father Saulnier, former archdiocesan Chancellor of St. Louis, states in his correspondence that, for the same purpose, he himself collected and preserved all the letters which were sent to him in his long career in St. Louis (1819-1862). Unfortunately the Saulnier collection is lost.

Since the interest in local history is developing everywhere, we feel sure that historians will be thankful to us for publishing, according to the intention of Bishop Rosati, a list of what we possess. These documents are diocesan property, but, by His Grace, the Archbishop, they have been placed in the care of the *Historical Society*. The archivists are ready to answer inquiries.

It is impossible, in our catalogue to register every slip of paper, all the numerous bids, bills, receipts, pew rent slips, testimonials of ordination, minor circular letters of various bishops, decrees of the Roman Congregation, documents which are strictly official documents belonging to the chancery office, etc. We mention only the more important papers.

I. DOCUMENTS.

Liber Ordinationum, 1816-1862.

Ephemerides of the Official activity of Bp. Rosati, Aug. 13, 1822 to April 21, 1840 (he departed for Europe April 27, 1840).

Diary of Bp. Rosati, vol. II. 1830-1837.*

Catalogus Parochiarum et Missionum, Sacerdotum, Communitatum Religiosarum, from 1816-56; most valuable; it was commenced by Rosati, and continued by him up to 1827; Oct. 10, 1850, Saulnier took the work in hand and compiled the rest from the documents of the archives. Many more additions were made by Van der Sanden and Father Shine of Nebraska (p. 72). It contains, on the first leaves, the "*Memoranda Missionum ante foundationem urbis S. Ludovici; Catalogus missionariorum qui laboraverunt in vinea Domini apud Sylvestres homines adjacentes et degentes ex utraque parte litoris Mississippi ab anno 1653.*"

Catalogus Parochiarum, etc. Second volume, 1857-1905, written by Saulnier. After Saulnier's last notice (Jan. 22, 1862) Rev. Muehlsiepen added: "*Deficiente Cancellario Catalogus interruptus est usque ad annum 1871 quo incipiente Rev. W. Johns DD. Cancellarius constitutus est.*" Later on Fathers Van der Sanden and Tannrath continued the records. Also this volume is valuable.

One volume containing draughts of *Letters addressed to the Propaganda* by Rosati; 1822-1840.

* Vol. I (1822-1829; the last six months, however, are missing) and Vol. III of this *Diary* are preserved in the Archives of the Procurator General of the Lazarists, Rome. Part of Vol. I has already been copied for the St. Louis Archives.

One volume, *Dates of Regular priests, from the beginning of the missions in 17th century*, the Rev. J. Deguerre (killed in 1661) being the first one. This volume, like the following books are very valuable, a fruit of much labor; they were written by Father Van der Sanden.

Second volume of *Dates of Regular priests* up to our own time.

Two volumes, containing the *Dates of the activity of the Secular priests of the diocese*, written by Rev. Van der Sanden, up to 1909.

Statistics of every parish of the diocese, a volume written by Rev. Van der Sanden.

A great number of original letters from the Propaganda, sent to Du Bourg, Rosati and Kenrick, Aug. 21, 1820 to March 20, 1885.

A volume containing only the *Statutes of the dioc. of St. Louis*, published at the diocesan synod, held in April, 1839; they are written by Rev. J. A. Lutz. — Another copy, also written by Lutz on loose leaflets.

Statistica delle Missioni degli Stati Uniti di America. Printed at Rome by the Propaganda in 1840. (Italian.)

Addresses of the Secular priests of the diocese, a volume compiled by Rev. Van der Sanden in January 1876.

A complete set of Catholic Directories published since 1821.

A *Catalogue* (imperfect and disorderly) of all the documents and letters of the Rosati Collection, written by Rev. Van der Sanden.

Innumerable leaves of note paper which Rev. Van der Sanden used in collecting the manifold dates of the parishes and priests, both secular and regular.

Report to Rome and a census sent to Washington by Very Rev. H. Van der Sanden, 1889-90.

One box filled with various statistical materials, letters and other papers (modern).

Documents of the relics venerated in the chapel of S. Joseph's convent in Carondelet (v. d. Sanden).

A great number of now valuable photographs of diocesan priests and various European (Dutch) friends of Rev. v. d. Sanden.

Documents on the career of the international swindler Adrian Gorter (Gaston de Rohan, b. at Den Helder, Northern Holland; in America since 1864). He was first trapped by v. d. Sanden, who also caused his arrest.

Account book of Rosati (Sept. 26, 1830 to March 18, 1839).

Instructions left to his lawyer, M. Leduc, by Rosati, when he started for Europe (Apr. 27, 1840); notes of Leduc; accounts of the ch. of Our Lady of Victories with Bp. Kenrick, written by Leduc; also a list of the Real Estate belonging to Rosati in the city of St. Louis (written by Leduc); a most valuable volume.

Constitution and Bylaws of the Young Catholic's Friend Society of St. Louis, Mo.; first minutes Jan. 17, 1841; last minutes June 15, 1845.

Copy of the *Agreement between Bp. Rosati and Leduc* (French), with notes different from those in the bound volume.

Statistics and historical notices from the parishes of the diocese on printed formulars, 1838-1855.

The original of a *Contract made between P. Meurin, S.J., and the marguilliers of the Church of Prairie du Rocher, Apr. 8, 1771*; the paper is partly eaten away by dampness; v. d. Sanden had made a perfect copy of the document (Dec. 30, 1882).

Statutes of the dioc. of Louisiana and the Floridas, issued by the Rt. Rev. L. Ign. Peñalver y Cardenas, Dec. 21, 1795. Reprint made at New York, 1887.

A Deed made out by Lieut. Governor Zenon Trudeau (French), June 3, 1797; and some other Deeds of later dates.

The original letter which Bp. Carrol gave to Du Bourg, when he went to New Orleans as Administrator (1812), containing a copy of the decree of Pius VII regarding the administration, Apr. 5, 1808, the credentials of Carroll, dated Aug. 18, 1812, and the acknowledgment by the Vicar Generals L. Sibourd and J. Olivier of New Orleans.

Decretum pro sacerdotibus in Luisianam profecturis, Dec. 7, 1815; granting a double feast in honor of St. Vincent, Sept. 27.

Statistics of S. Mary's Seminary, 1816-1824, written by Rosati (a paper which is very valuable for the Seminary's history).

Tableau des Paroisses établies ou à établir dans le diocèse de S. Louis, a loose leaflet, with additions of a later hand (1816); also a number of small loose leaflets with an account of Rosati's journey across the ocean (1816).

The original manuscript, by which Du Bourg appointed Rosati his Vicar General in case de Andreis should die. Written at Bordeaux June 6, 1816.

Copy of a letter from Ann L. (Lucas) Hunt to Judge J. B. Lucas about the installation of Du Bourg. Jan. 5, 1818.

A Declaration of the citizens of St. Louis (at the head August Chouteau, Bern. Pratte and Jer. Connor) who agree and permit Du Bourg to build a school on the church property, Oct. 30, 1819.

Mandement pour le Carême (Lenten Regulations), issued by Du Bourg 1820; two copies, printed.

The manuscript of a circular letter on Divorce, written by Du Bourg, Nov. 15, 1820, shortly before he left St. Louis for New Orleans.

The Act of incorporation of S. Mary's Seminary, Nov. 18, 1822.

Contract between Bp. Du Bourg and Rev. Ch. Neale, S.J., about the Jesuit Mission to be founded in Missouri, March 19, 1823; original two copies.

Historical notices on S. John Bapt. Church on the German Coast, La., written by Rev. Mina in 1822.

A notice served on Father Niel of the Ch. of St. Louis about a sum of money which the church owes to Aug. Chouteau, Pierre Chouteau and B. Pratte, Nov. 14, 1823, with the original signatures of the three gentlemen.

Decretum de Matrimonii Mixtis et Clandestinis in dioc. Novae Aureliae, datum die 9 Sept. 1824. Two copies, made by v. d. Sanden.

Agreement between Father Niel and a committee of the Board of Aldermen about the Academy of St. Louis, regarding support and right of inspection. Sept. 7, 1824, and

A Resolution of the Mayor and Board of Aldermen of the city of St. Louis concerning the discontinuance of a free school for the poor of the city. (Certified copy).

A copy of the "*American Farmer*," a weekly paper, Jan. 21, 1826.

Copy of the *Deed for the Church-block* accorded to St. Louis parish by the U. S. Government, June 13, 1812; approbation of the original (signed by Theo. Hunt) Nov. 26, 1825.

A Petition of the English speaking members of St. Louis Parish, St. Louis, demanding a sermon in English at Highmass, twice a month, June 1826.

A notice written by Rev. J. A. Lutz about the coming of the Kansas Indians to St. Louis about Ascension Day, 1828.

Regulations for the parishes written by Rosati c. 1826, in 32 chapters.

Statistics of the parish of S. Joseph at Apple Creek, Mo., Dec. 31, 1828, written by Rev. Wiseman.

Letters from the Propagation of Faith (Lyon) and the *Leopoldine Association* (Vienna) 1829-45.

Four letters written by B. Madame Sophie Barat (1828, 29, 32 and 34), veritable relics; also a number of letters written by the V. Servant of God, Madame Duchesne and other prominent members of the Congreg. of the Sacred Heart.

The *Rosati Papers*, a number of original documents concerning the personal events in the life of Bishop Rosati.

The *Melcher Papers*, personal documents of Bp. Melcher of Green Bay.

Decreta Concilii Baltimorensis, Oct. 1829, three copies; also the "*Proponenda*" sent to the Bishops by Archb. Whitfield before the Council.

Procuration of Bp. Rosati to his secretary Borgna who took his place in St. Louis parish during the absence of Rosati at New Orleans; June 13, 1829.

General observations on the conditions of affairs in the dioc. of S. Louis; written in 1830, in which the statement occurs for the first time that in some places of the diocese the German language is used.

Statistics of the Arkansas Territory, written in 1830.

A number of the "*Phare*," a Port-au-Prince newspaper, which contains calumnies against the Archb. of Port-au-Prince, Pedro Valero y Ximenes, Aug. 12, 1830.

Bp. England of Charleston, S. C., appoints an administrator and other diocesan officials for the period of his absence in Europe, July 1, 1832.

A rough *Map of Arkansas Post Settlement*, drawn by Rev. Saulnier, Jan. 13, 1832.

Circular of the American Colonization Society, concerning the colony of Colored People on the African Coast. July 1, 1832.

Acta et Decreta II Concilii Baltimorensis, Oct. 1833.

Mandement sur l'Installation de Msgr. Du Bourg à Besançon, Oct. 6, 1833 (printed).

Relatio Consecrationis Eccl. Cathedralis S. Aloysii (i. e. Ludovici), Oct. 26, 1834 (written by Rosati at Fredericktown).

Copies of letters and decrees addressed to the Archb. of Baltimore by Gregory XVI, from 1834, and other similar documents.

A *History of the parishes of St. Louis, Ste. Genevieve, Vieilles Mines, Barrens, St. Charles, Portage des Sioux*, written by an unknown hand in 1836. It contains many grave errors.

Memorial of the condition of the dioc. Bardstown, 1810 and 1836, by Bp. Flaget (printed).

Decreta Concilii Baltimorensis III, April 1837.

Status of the diocese of St. Louis, 1837.

Catalogus Provinciae Belgiae et Missionis Missourianae S. J., 1837; a pamphlet, printed at Ghent.

Memoranda of Rosati (an old bank book, with all sorts of notes) from 1838 and 1839.

Register pour constater les Décisions des asssemblées publiques célébrées au Presbitaire de cette Parroisse de St. Louis des Illinois, 1806-30.

Bulla Canonizationis C. Alphonsi Mariae Liguori, May 25, 1839.

Acta primae Synodi S. Ludovici, habitae mense Aprili 1839; written in a book, by Rev. Lutz and again on loose leaves by Bp. Rosati.

A Report of the retreat, given in the parish of *Cahokia*, by Bp. Rosati, Jan. 19, (and week) 1839.

Regulations for the Association of the young friends of Knowledge and Virtue, established in the Academy of the Visitation at Kaskaskias, Ill. c. 1840; two copies.

An Act to incorporate the Menard Academy of Kaskaskias, 1840.

Statistics of Parishes, Missions, convents and priests, written by Very Rev. Verhaegen, S. J., V. G., 1840.

Instructions, left to the clergy of St. Louis by Bp. Rosati for the time of his absence; Apr. 24, 1840.

A tern, proposed by Rosati, Apr. 23, 1840, for the selection of a successor, in case he should not return from Europe (Verhaegen, Timon and Odin).

A number of *Roman letters and documents* on the condition of ecclesiastical affairs in Hayti and some Central American republics.

Allocution of Gregory XVI, Oct. 5, 1840, and similar documents.

Memoranda of Saulnier, Feb. 1844-57. This book contains an account of receipts and expenditures of Rev. Saulnier; scattered between the lines are many chips of historical and personal purport. A very interesting volume (difficult to decipher).

A circular letter, written in German by Rev. Lutz, signed by Rev. Jos. Renaud, secr., in the name of Bishop Kenrick, Sept. 14, 1846 (about the necessity to support the priests).

A circular letter of Bp. P. R. Kenrick on fasting etc. Feb. 2, 1849.

A circular letter of Bp. J. Oliver Van de Velde on his accession to Chicago, June 4, 1849.

A copy of a *report of the Indian Missions of the Jesuits, 1700-44*, made by Rev. Jos. Schneider S. J. in 1883 (for v. d. Sanden).

A History of the religious establishments in St. Louis (1840) and documents on the parishes of S. Joseph in Westphalia, Ascension church at Quincy, St. Joseph's at Apple Creek, St. Libory, Ill; the Dubuque Mines, Cape Girardeau. Memoirs of the parishes of St. Louis, Prairie du Rocher, Kaskaskia, Ste. Genevieve, Kahokia, Florissant, the English Settlement, Fredericktown, Old Mines, St. Charles, Vide Poche and Barrens.

Memoranda, taken from the Register of Baptisms of Post of Arkansas, by Rev. v. d. Sanden.

Notice du diocèse de St. Louis et des établissements, Paroisses qu'il contient, 1830. Plusieurs papiers de plusieurs années, depuis 1800-33.

Diocese of St. Louis, 1836. *Ordinations, Confirmations, arrangements for the service of different parishes*.

List of seminarists, written June 8, 1833.

Litterae et facultates Vicarii Generalis at Illmo ac Revmo D. Panet datae Illmo ac Revmo D. Rosati, Nov. 25, 1829.

Litterae a Revdo D. Felice De Andreis scriptae; 12 letters, copied by an Italian hand. (3 to Bruté, 9 to Rosati.)

Rough draughts of *Pastoral letters* and other official documents of Bp. Rosati (8).

Will of Bp. Rosati, Apr. 20, 1840.

Letter of Attorney to Fr. Verhaegen.

Letter to the Leopoldine Association.

Letters to Rev. Borgna (24), written by Rosati.

Copy of the *Regulations drawn up by the Trustees of St. James, La.* June 29, 1828 (in French).

Diocese of St. Louis, *Episcopal Visitation*; Dec. 31, 1827; concerning *LaSalle and Peru, Ill.*; written by Rosati, and many similar documents which repeat the items given in Saulnier-Rosati's volumes.

Domus Congis Missionis S. Mariae Barrens; Jan. 1, 1838 to Dec. 31, 1838. *Catalogus Membrorum Congis Missionis in Missouri, Anno 1838*.

Mémoire et Statistiques PP. Jesuits; 1838 (Origio missionis Societatis Jesu Missourianae. — Numerus Personarum in Universitate Sti Ludovici. — Baptizatorum Album. — Album Confirmatorum. — Album primum Communicantium).

Relatio ad Synodum, 1839. A large number of statistical and historical items sent to Rosati for the diocesan synod, April 1839.

II. PETITIONS.

Sept. 4, 1821; Vincennes, Ind.	Aug. 14, 1833; Fairfield, Nelson Co., Ky.
June 4, 1823; St. Louis, Mo.	
June 5, 1826; St. Joseph, La.	Jan. 25, 1836; Smith P. O., Gasconade Co., Mo.
June 1826; St. Louis, Mo.	
June 24, 1826; Opelousas, La.	April 23, 1836; Pekin, Ill.
Aug. 15, 1826; St. Louis, Mo.	May 1836; Potosi, Mo.
Sept. 1, 1826; St. Joseph, La.	May 1836; Ste. Genevieve, Mo.
Jan. 2, 1827; Natchez, Miss.	May 1836; Cahokia, Ill.
Apr. 23, 1827; Natchitoches, La.	June 1, 1836; Ste. Genevieve, Mo.
Apr. 29, 1827; Galena-Fever River, Ill.	June 27, 1836; Ste. Genevieve, Mo.
May 13, 1827; St. Bernard, La.	June 27, 1836; Alton, Ill. (valuable).
Aug. 5, 1827, Ste. Genevieve, Mo.	June 1837; Chicago, Ill.
Oct. 5, 1827; Galena, Ill.	Aug. 7, 1837; New Gascony, Ark.
Jan. 3, 1828; Edwardsville, Ill.	Oct. 5, 1837; Shelbyville, Shelby Co., Ill.
Sept. 27, 1828; Cahokia, Ill.	
Nov. 9, 1828; Sangamon City, Ill.	Oct. 20, 1837; Pine Bluff, Ark.
May 20, 1829; Natchez, Miss.	Nov. 7, 1837; Pine Bluff, Ark.
Jan. 12, 1831; Salt River, Ralls Co., Mo.	Nov. 1837; St. Mary's, Jefferson Co., Ark.
Apr. 21, 1832; Old Mines, Mo.	
Apr. 4, 1833; Chicago, Ill. (very valuable).	Dec. 16, 1837; Little Rock, Ark.
May 28, 1833; Ste. Genevieve, Mo.	Dec. 19, 1837; Peru, LaSalle Co., Ill.
June 13, 1833; Louisville, Lincoln Co., Mo.	Jan. 11, 1838; Pittsfield, Pike Co., Ill.
	Jan. 22, 1838; St. Peter's, Gravois, Mo.
	Jan. 29, 1838; Peru, LaSalle Co., Ill.

March 9, 1838; Upper Alton, Ill.	Aug. 5, 1838; New Gascony, Ark.
March 26, 1838; Alton, Ill.	Nov. 22, 1838; Little Rock, Ark.
Apr. 17, 1838; Shoal Creek, Ill.	Jan. 1, 1839; Harrisonville, Ill.
April 25, 1838; Upper Alton, Ill.	Jan. 29, 1839; Quincy, Ill.
April 1838; Westphalia, Mo.	Jan. 31, 1839; Natchez, Miss.
June 29, 1838; Prairie du Chien, Wis.	Feb. 6, 1839; Monroe Co., Ill.

III. MEXICANA.

This collection contains a number of documents which are very interesting in regard to the history of the Church in Mexico. Since after 1825 the bishoprics in Mexico were vacant and the entire ecclesiastical organization disarranged, the Cathedral chapters sent the candidates for the Holy Priesthood to New Orleans or to the Barrens, where they were ordained by Bp. Rosati. The collection consists mostly of documents by which Rosati is empowered to confer Holy Orders on young Mexicans; one paper gives a full description of the condition of affairs in the Mexican Church at that period.

IV. LETTERS.

Abell, S. J.; Nov. 15, 1818 to March 14, 1834; 9 letters.	Beauprez, L. F.; Aug. 8, 1831 to July 30, 1835; 12 letters.
Acquaroni, J. B.; June 12, 1816 to March 1, 1826; 5 letters.	Bergeron, F.; July 2, 1826; one letter.
Aelen, G., S. J.; July 2, 1837 to Sept. 25, 1839.	Bellier; Dec. 9, 1839; one letter.
Alkulsci (Chaldean), Th.; June 18, 1816 to May 6, 1821; 4 letters.	Berthold, Octavie; Sept. 9, 1830 to Sept. 4, 1832; 4 letters.
Anduze, Arist., Apr. 14, 1821 to Jan. 25, 1830; 11 letters.	Bertie, Jos.; March 1, 1836; one letter.
Archambault; Dec. 12, 1836; 1 letter.	Bertrand; 1821 and 1822; 2 letters.
Audisio; Feb. 6, 1823 to June 3, 1830; 7 letters.	Bettelani; May 26, 1833; one letter.
Baccari, F. A., C. M.; June 24, 1818; one letter.	Biddle, Ann; 1831-1838; 9 letters.
Badin, F., Vinc.; May 22, 1822 to Oct. 23, 1838; 11 letters.	Biddle, Th.; from 1828 and 1831; two letters.
Badin, St. Th.; June 7, 1805 to Feb. 6, 1829; 5 letters.	Bigeschi, J., Sept. 3, 1819; one letter.
Balduini, B.; Oct. 15, 1839; one letter.	Blanc, A. (and B.); June 22, 1818 to Apr. 6, 1840; about 125 letters.
Balfour, S., 2 letters from 1835 and 1838.	Blanchet, A. M., Apr. 17, 1847; one letter.
Barat, Sophie (Blessed); 4 letters (very precious).	Blanchet, F. N.; Apr. 6, 1846; 1 letter.
Bareau, J. B.; Nov. 1820 and Feb. 1821; 2 letters.	Billon, J.; June 18, 1840; one letter.
Barraqué, A.; Apr. 3, 1837 to Aug. 5, 1838; 3 letters.	Boland, P., Apr. 14, 1835; one letter.
Barron, E.; Oct. 3, 1842; one letter.	Borgna, Ph., C. M.; Oct. 17, 1826, to Nov. 14, 1839; 6 letters.
Bastamente, F. A.; 1831; 3 letters.	Borella, M.; Feb. 22, 1823 to June 12, 1829; 8 letters.
	Boué, Rev.; 1834; one letter.
	Boullier, J., C. M.; Dec. 8, 1825 to Jan. 17, 1837; 25 letters.
	Bouillier (Père); Jan. 20, 1830; one letter.
	Bourget, J.; 1838; one letter.

- Brand, J.; Jan. 25, 1836; one letter.
- Brands, J., C. M.; Feb. 23, 1840; one letter.
- Brassac, Herc.; Nov. 15, 1815 to Sept. 4, 1836; 18 letters.
- Brickwedde, Aug. F.; 1839; 3 letters.
- Brown, Jas.; Nov. 2, 1828; one letter.
- Bruté, Rt. Rev.; Oct. 15, 1816 to June 17, 1839; 138 letters.
- Bruyère, Ch.; Nov. 24, 1831 to Dec. 18, 1833; 11 letters.
- Burlando, F., C.M.; Jan. 28, 1840; one letter.
- Buschots, J., S.J.; 1835; two letters.
- Byrne, Jos.; July 1828; one letter.
- Byrne, Wm.; 1830 and 1831; three letters.
- Callegari, Jer.; 1831 and 1832; two letters.
- Caretta, J.; Aug. 16, 1827 to Feb. 9, 1833; 3 letters.
- Casado, J. J.; May 2, 1828; one letter.
- Cellini, F.; Aug 30, 1821 to March 30, 1840, 44 letters.
- Chabrat, Rt. Rev.; Apr. 28, 1834 to March 12, 1840; 13 letters.
- Chalon; Nov. 4, 827 to Apr. 25, 1836; 3 letters.
- Chambers, Miss J.; 1839; one letter.
- Champonier, J. L.; June 10, 1818 to Dec. 12, 1825; 4 letters.
- Chanche, J. J.; 1820 and 1836; 2 letters.
- Chiaveroti, Ch. Al.; Sept. 26, 1827 to March 26, 1839; 5 letters.
- Cholleton; Feb. 15, 1827 to June 16, 1941; 11 letters.
- Clavel; March 20, 1837; one letter.
- Collet, Oscar; 1670-1706; 6 letters.
- Condamine, M.; Nov. 5, 1832 to Aug. 9, 1836; 9 letters.
- Connelly, P.; March 2, 1836; 1 letter.
- Conwell, H., Rt. Rev.; 1833 and 1834; three documents.
- Coomes, Ch.; Apr. 19, 1819 to Oct. 11, 1830; 5 letters.
- Cooper, J., Nov. 11, 1831; one letter.
- Cooper, S., Sept. 30, 1818; one letter.
- Costanzo, Dr.; Feb. 1, 1837; one letter.
- Cummins, J.; Aug. 20, 1839; 1 letter.
- Cummiskey, J.; Feb. 20, 1826 to May 22, 1829; two letters.
- Dahmen, F. X., C.M.; 1839 and 1840, 3 letters.
- Daveney, H.; Jan. 12, 1834; one letter.
- David, J. (Rt. Rev.); Sept. 30, 1818 to June 18, 1838; 28 letters.
- Davis & Co.; May 28, 1829; one letter.
- De Andreis, Fel., C.M.; July 16, 1816 to Oct. 13, 1820; 18 letters; copies of 12 letters (from an Italian hand) in one fascicle.
- De Angelis, Aug.; Jan. 27, 1822 to May 13, 1839; 11 letters.
- De Bonnard, A.; 1829 and 1830; 2 letters.
- De Brun, E.; end of 1830; one letter.
- De Coppens, Esp.; Feb. 20, 1833 to Sept. 1, 1839; 10 letters.
- De Clerc, D.; Dec. 17, 1819; one letter.
- De Geytre, E.; July 30, 1821 to May 31, 1824; 10 letters.
- De Glanders-Nioxelle, J.; July 16, 1816; one letter.
- De Guibert, B.; July 7, 1836 to Sept. 20, 1837; 2 letters.
- De Forbin-Janson, Ch., Rt. Rev.; 1840; 2 letters.
- De la Croix, Ch.; Jan. 30, 1818 to Jan. 23, 1835; 22 letters.
- De la Hailandiere, C., Rt. Rev.; 1840 and 1841; 2 letters.
- De la Roche-Jaquin, Madme; June 10, 1835; one letter.
- De L'Hoste, Rev.; Feb. 8, 1833, one letter.
- Delmas, M.; Jan. 18, 1834; one letter.
- Delobie, B.; Jan. 12, 1829; one letter.
- De Lugnes; Dec. 26, 1834 to Jan. 30, 1840; 4 letters.
- Deluol, L.; Oct. 13, 1828 to March 13, 1839; 6 letters.
- De Neckere, C. (Pere); end of 1836; one letter.
- De Neckere, Leo, Rt. Rev.; Oct. 24, 1818 to July 9, 1833; 74 letters.

- Denman, Wm.; March 4, 1830; one letter.
- DePini, Most Rev.; Jan. 1, 1836; one letter.
- Derigaud, J.; Nov. 12, 1826; one letter.
- DeRaymaker, J., O.P.; Apr. 11, 1834; one letter.
- Desjardins, L. J.; Jan. 22, 1832; one letter.
- Desmoulins, F.; Jan. 28, 1819 to Dec. 15, 1826; 8 letters.
- Despora, B.; March 29, 1828; one letter.
- De-Sainte-Marie, C., née Dubourg; Nov. 12, 1834 to Aug. 25, 1838; 8 letters.
- De Smet, P. J., S.J.; Dec. 18, 1837; one letter, and a report from the Rocky Mts., Feb. 1, 1841.
- DeTheux, Th., S.J.; June 10, 1829 to Apr. 7, 1839; 42 letters.
- Deys, Leo, C.M.; July 15, 1818 to March 27, 1824; 10 letters.
- D'Haun, Rev.; 1830 and 1834; 2 letters.
- Dillon, P. F.; Apr. 27, 1833; one letter.
- Donnelly, P. R.; March 23, 1837 to May 26, 1839; 11 letters.
- Donnelly, J.; 1837; one letter.
- Doutreluingne, P. J., C.M.; 1834 and 1838; 2 letters.
- Dorsey, R. S.; July 12, 1830; one letter.
- Dubois, J., Rt. Rev.; Jan. 6, 1832 to Apr. 25, 1838; 7 letters.
- Dubourg, L. W., V. Rt. Rev.; Apr. 29, 1815 to Nov. 2, 1853; 146 letters and documents.
- Dubourg, L. Mr.; Jan. 16, 1820; one letter.
- Dubourg, P. F., March 3, 1820; one letter.
- Dunand, J. M., O. Cist.; Jan. 20, 1820 to July 13, 1821; 6 letters.
- Duerinck, J. B., S.J.; Sept. 1, 1834; one letter.
- Duffel, Edw., May 8, 1828; one letter.
- Duplessis, E., May 30, 1832; one letter.
- Dugan, A. G., Sept. 12, 1839; one letter.
- Dupty, E.; Oct. 29, 1832 to Oct. 16, 1837; 28 letters.
- Durbin, E. J.; May and Aug. 1836; 2 letters.
- Dusaussay, L.; Oct. 2, 1826 to July 10, 1829; 10 letters.
- Eccleston, Sam., Most Rev.; Feb. 5, 1835 to Nov. 26, 1841; 22 letters.
- Elder, A.; March 11, 1834; one letter.
- Elet, J. A., S.J.; Jan. 1, 1837 to June 8, 1841; 9 letters.
- England, J., Rt. Rev.; Dec. 29, 1826 to Aug. 14, 1838; 10 letters.
- Evremond, F. X., S.J.; 1835 and 1837; 2 letters.
- Eysvogels, A., S.J.; No. 24, 1838 to Nov. 29, 1839; 5 letters.
- Fabbroni, L.; Nov. 6, 1828; one letter.
- Faina, Val.; June 1, 1831; one letter.
- Fenwick, B. (Boston) Rt. Rev.; Apr. 30, 1830 to Jan. 22, 1840; 16 letters.
- Fenwick, E. (Cincinnati) Rt. Rev.; Apr. 10, 1828 to Aug. 23, 1832; 10 letters.
- Fenwick, G., S.J.; Apr. 15, 1839; one letter.
- Figari, Hipp., C.M.; Feb. 15, 1840; one letter.
- Fitton, J.; 1831 and 1832; 2 letters.
- Fitzmaurice, C. F.; July 28, 1834; one letter.
- Flaget, B. J., Rt. Rev.; Apr. 11, 1815 to June 20, 1840; 46 letters.
- Flynn, J., Feb. 25, 1838 (Alton); one letter.
- Fontbonne, J.; Oct. 28, 1836 to Feb. 9, 1836; 3 letters.
- Foreier, J. B.; Aug. 26, 1829; one letter.
- Formento; Dec. 3, 1832; one letter.
- Fortis, L. A.; July 25, 1825; 1 letter.
- Fortmann, J. H.; Jan. 13, 1840; one letter.
- Fournier, Mad., née Dubourg; 1819 and 1821; 2 letters.
- Frenaye, M. A.; Aug. 6, 1833 to Feb. 25, 1840; 33 letters.

- Fuerstenberg, O. Cist. (Old Monroe); March 24, 1871; one letter.
- Gallabado, G.; May 3, 1838; one letter.
- Gamble, Arch.; July 15, 1835; 1 letter.
- Gandolfo, A. H., C.M.; 1840; 2 letters.
- Ganith, Rev.; May 22, 1822 to Aug. 9, 1829; 8 letters.
- Garcia, D.; Feb. 3, 1830; one letter.
- Girardin, P. N.; Nov. 2, 1823; one letter.
- Gleizal, S.J.; July 25, 1838 to May 12, 1839; 12 letters.
- Gonzalez, C.; Feb. 15, 1823; one letter.
- Gonzalez, J. M.; 1829 and 1830; 2 letters.
- Goy, Rev.; May 31, 1843; one letter.
- Green-Duffy; Feb. 7, 1838; one letter.
- Guarini (Rome); March 7, 1837-1842; 12 letters.
- Guerry; Aug. 4, 1834; one letter.
- Guilbride, M.; 1835 and 1836; 2 letters.
- Guillemin, F.; 1827; 2 letters.
- Hall, J.; March 20, 1839; one letter.
- Hamilton, Clara; Feb. 1, 1821; one letter.
- Hamilton, Geo.; Apr. 17, 1833 to Feb. 10, 1840; 9 letters.
- Harrissart, Evr.; Nov. 14, 1819 to Nov. 2, 1830; 5 letters.
- Hasset, P.; Dec. 1831; one letter.
- Hay, J.; Apr. 1, 1826; one letter.
- Hayden, Sus.; Sept. 8, 1821; one letter.
- Healy, J.; 1838; 2 letters.
- Heim (Lixheim); Jan. 24, 1833; one letter.
- Heim, A.; Dec. 6, 1837 to Feb. 7, 1840; 9 letters.
- Helias, Ferd., S.J.; 1837 and 1838; 2 letters.
- Hennen, Wm.; Apr. 22, 1835; 1 letter.
- Henni, J. M.; Feb. 12, 1830; one letter.
- Henry, S.J.; May 15, 1836; one letter.
- Hermant; Nov. 5, 1824; one letter.
- Hickey, J. F.; June 1832 and January 1836; 2 letters.
- Hill, J. Aust.; Sept. 29, 1821 to July 13, 1827; 3 letters.
- Hoecken, Ch.; S.J.; Sept. 4, 1835 to end 1844; 3 letters.
- Hoffmann, Ch.; Nov. 29, 1829; one letter.
- Hoffmann, Rev.; Dec. 20, 1836; one letter.
- Horr, M. I.; 1839; 2 letters.
- Hosten, P. J.; June 29, 1819 to May 25, 1827; 7 letters.
- Huber, J. A.; Oct. 1822 to Dec. 22, 1823; 4 letters.
- Hughes Family; Feb. 4, 1832 to Nov. 19, 1839; 7 letters.
- Hughes, J., Rt. Rev.; Sept. 6, 1834 to May 7, 1839; 2 letters.
- Hunt, Th.; 1825 and 1828; 2 letters.
- Jamison, A.; Sept. 23, 1838; one letter.
- Jamison, F. B.; Oct. 19, 1836 to March 25, 1849; 6 letters.
- Jamison, J.; June 8, 1836; one letter.
- Jamison, H.; Feb. 12, 1840; one letter.
- Janvier, P. N.; Feb. 15, 1822 to Apr. 10, 1838; 4 letters.
- Jeanjean, Aug.; Sept. 10, 1818 to Mar. 20, 1840; 90 letters.
- Joanolly, Rod.; Nov. 20, 1822 to July 24, 1830; 15 letters.
- Julien, Rev.; 1832; 2 letters.
- Kegan, J.; March 20, 1833; one letter.
- Kelly, Wm.; Aug. 28, 1837; one letter.
- Kenny, J.; Aug. 1, 1838; one letter.
- Kenny, P.; 1832; 2 letters.
- Kenrick, F. P., Rt. Rev.; Aug. 20, 1820 to Sept. 12, 1839; 38 letters.
- Kenrick, P. R., Most Rev.; some letters addressed to Rosati and Timon (1843 and 1844) and a number of documents, from Jan. 20, 1842 to Jan. 20, 1894.
- Kundek, J.; July 26, 1837; one letter.
- Labadie, N.; Oct. 1823 and Feb. 1828; 2 letters.
- Lafont (de Graienbonville); Aug. 10, 1827 to May 2, 1831; 8 letters.
- Lalumière, S. P.; Feb. 10, 1830 to Oct. 11, 1839; 5 letters.
- Landry, F. T.; 1828; 2 letters.
- Larfer, C.; Jan. 19, 1839; one letter.
- Lartigue, J. J.; 1828 and 1831; 2 letters.

- Laurencet, Ph.; 1826 to Oct. 28, 1829; 3 letters.
- Lawless; Oct. 22, 1828 and Jan. 13, 1839; 2 letters.
- Leclerc, Rev.; May 7, 1833 and Jan. 2, 1824; 2 letters.
- Leduc, M.; 1829, 2 letters; 1830-1840, 6 letters.
- Lee, C.; Sept. 13, 1839; one letter.
- Lefebure, P.; Jan. 2, 1824; one letter.
- Lefevre, P. P., Rt. Rev.; June 24, 1832 to Jan. 29, 1840; 14 letters.
- Leopoldine Association; Oct. 4, 1831 to July 30, 1838; 6 letters.
- LeSaunier, Rev.; Dec. 17, 1821 to Oct. 4, 1828; 5 letters.
- Lesman, J. B.; March 22, 1859; one letter.
- Lesturgie, R.; Aug. 1830; one letter.
- L'Homme, F.; Apr. 19, to Oct. 9, 1838; 3 letters.
- Linn, L. F.; Apr. 24, 1840; one letter.
- Loisel, F. R.; July 30, 1828 to Apr. 8, 1840; 21 letters.
- Loras, M., Rt. Rev.; Dec. 11, 1833 to Apr. 2, 1840; 22 letters.
- Louallier, M.; July 11, 1828; one letter.
- Luepke, C. A., Rt. Rev.; Nov. 5, 1836; one letter.
- Lutz, J. A.; Sept. 28, 1828 to July 1, 1839; 19 letters.
- McCay, J.; Nov. 27, 1828; one letter.
- McCloskey, Rt. Rev.; 1834; one letter.
- McDonald, A.; 1839; 2 letters.
- McElroy, J., S.J.; Sept. 16, 1834 to Jan. 24, 1840; 9 letters.
- McGerry, J. F.; March 30, 1839; one letter.
- McGettigan, Ant.; June 2, 1834; one letter.
- McGill, J.; March 8, 1840; one letter.
- McGuire, T.; Jan. 1, 1838; one letter.
- McGuire, M.; Aug. 15, 1827; 1 letter.
- McMahon, E.; Jan. 14, 1835; 1 letter.
- McMahon, J.; May 9, 1829 to March 17, 1833; 2 letters.
- Maddock, R.; 1827; 2 letters.
- Maenhaut, Const.; Feb. 14, 1820 to Feb. 14, 1840; 9 letters.
- Maginnis, J.; Mar. 1, 1836; one letter.
- Maguire, Ch. B.; Jan. 10, 1832; one letter.
- Marechal, A., Most Rev.; April 20, 1822 to Aug. 10, 1827; 7 letters.
- Marietta, G.; May 26, 1844; one letter.
- Marshall; March 12, 1840; one letter.
- Martial, B.; May 1, 1819 to Nov. 10, 1831; 24 letters.
- Martin, J.; March 9, 1821 to June 21, 1822; 8 letters.
- Martin, F.; July 26, 1855; one letter.
- Mascaroni, A.; Feb. 9, 1831 to Jan. 1838; 7 letters.
- Mathieu, C., Most Rev.; May 11, 1829 to Aug. 7, 1838; 4 letters.
- Mauglard; Oct. 13, 1827 to May 6, 1840; 9 letters.
- Maury, E.; Apr. 5, 1840; one letter.
- Mauvernoy, Rev.; Dec. 18, 1833; one letter.
- Mazzuchelli, S., O.P.; Sept. 29, 1832 to Nov. 6, 1839; 22 letters.
- Maryland, J.; 1833; 3 letters.
- Meinkmann, J. H.; Apr. 13, 1837 to Jan. 20, 1838; 4 letters.
- Melo, P.; Feb. 1, 1833 to May 19, 1834; 3 letters.
- Michaud, E., Sept. 29, 1823 to June 2, 1829; 2 letters.
- Miles, P., Rt. Rev.; August 22, 1838; one letter.
- Millet, Feb. 15, 1819; one letter.
- Mina, V.; March 23, 1824 to June 23, 1830; 6 letters.
- Moni, L.; March 10, 1822 to Nov. 13, 1841; 55 letters.
- Montecachito, M.; June 6, 1830; one letter.
- Montgomery, S. H.; Jan. 12, 1829 to June 25, 1834; 6 letters.
- Moore, Is.; Nov. 28, 1822; one letter.
- Mozzi, M.; July 5, 1827; one letter.
- Mueller, Rev.; Oct. 10, 1838; 1 letter.
- Mulletti, J.; June 7, 1824; one letter.
- Mullanphy, J., May 20, 1838; one letter.
- Murphy, J., Rt. Rev.; 1834 and 1835; 2 letters.

- Murray, D., Rt. Rev.; 1829; 2 letters.
 Murray, J.; Jan. 17, 1831; one letter.
 Neale, L., Rt. Rev.; 1816; 3 documents.
 Nerinckx; Apr. 8, 1822 to Jan. 24, 1824; 9 letters.
 Newsham, J. & E.; May 3, 1831 and Feb. 27, 1832; 2 letters.
 Niel, F.; March 1, 1820 to Dec. 27, 1825, and May 24, 1829; 49 letters.
 Nicollet; Sept. 17, 1835 to March 14, 1840; 5 letters.
 Nidelet, S. F.; March 17, 1839; one letter.
 Nozo, Sup. Gen. C. M.; March 29, 1837; one letter.
 O'Dwyer, Dr.; 1834; 2 letters.
 Olivier, D.; May 3, 1823; one letter.
 O'Meara, T. (Chicago); Dec. 11, 1837; one letter.
 O'Reilly, J.; Nov. 12, 1833 to June 17, 1839; 7 letters.
 O'Toole, Jas.; Jan. 14, 1828; one letter.
 Odin, J., C.M., Rt. Rev.; 1840; 2 letters.
 Ostlangenberg, C. H.; March 8, 1839 to Feb. 19, 1840; 5 letters.
 Paillasson, S. J.; Feb. 10, 1830 to Apr. 7, 1839; 28 letters.
 Paquin, J., C.M.; April 30, 1831 to Feb. 25, 1840; 6 letters.
 Parodi, L., C.M.; May 23, 1838 to May 29, 1839; 7 letters.
 Pardow, Jul., S.J.; May 4, 1838; one letter.
 Pax, A.; May 29, 1837; one letter (Buffalo).
 Pellegrini, P.; Aug. 13, 1833 to April 13, 1838; 2 letters.
 Permolli, B.; 1836 and 1837; 2 letters.
 Petit B.; Apr. 14, 1834 and Sept. 19, 1838; 2 letters.
 Petit, Mme; 1827 and 1830; 2 letters.
 Peyretti, L.; March 25, 1827 to June 14, 1828; 3 letters.
 Perrodin; June 28, 1827; one letter.
 Perry, J.; 1830; 2 letters.
 Picot; May 1, 1832 to Apr. 26, 1835; 8 letters.
 Pomarede, Z. O; March 30, 1836 to June 17, 1839; 4 letters.
 Potini, A.; March 12, 1821 to Nov. 6, 1831; 57 letters.
 Portier, M., Rt. Rev.; Nov. 10, 1818 to May 14, 1839; 34 letters.
 Pouget, Rev.; 1828 and 1829; 2 letters.
 Powell, E. W.; 1836 (Bardstown), 4 letters.
 Power, J.; July 12, 1831 to Jan. 28, 1832; 2 letters.
 Pratte, H.; Dec. 20, 1818 to July 18, 1822; 29 letters.
 Primm, W.; 1838; 2 letters.
 Prost, J., C. SS. R.; March 12, 1836; one letter.
 Provenchere, J. N., Rt. Rev.; Feb. 15, 1827 to June 16, 1841; 7 letters.
 Purcell, J. B., Most Rev.; Dec. 7, 1833 to April 3, 1840; 18 letters.
 Quiblier, Rev.; July 2, 1831 to May 23, 1839; 4 letters.
 Quigley, P.; Apr. 7, 1830; one letter.
 Quimper, L.; June 4, 1827 to Sept. 22, 1828; 4 letters.
 Quinn, H.; Feb. 16, 1823 to Feb. 28, 1829; 5 letters.
 Rafferty, P.; Mar. 14, 1832; one letter.
 Raho, J. B.; C.M.; Apr. 18, 1834 to March 27, 1840; 45 letters.
 Rapiet, F. G.; May 6, 1832; one letter.
 Rattigan, C.; Jan. 11, 1837; one letter.
 Rattigan, P.; Nov. 5, 1832; one letter.
 Reid, J.; Oct. 6, 1835; one letter.
 Reilly, M.; Feb. 8, 1829; one letter.
 Reisach, C.; Sept. 17, 1834; one letter.
 Résé, F., Rt. Rev.; March 13, 1831 to June 17, 1835; 16 letters.
 Reuss, F.; 1899; 2 letters.
 Reynolds, I.; Nov. 25, 1818 and No. 2, 1830; 2 letters.
 Richard; Aug. 3, 1827 to Aug. 2, 1832; 4 letters.
 Richard, Gab. (Detroit); May 22, 1822 to March 13, 1831; 6 letters.
 Richard-Bole; Apr. 12, 1829 to Apr. 21, 1840; 20 letters.
 Robira, J.; 1834; 2 letters.
 Rogers, J.; March 8, 1838 to June 22, 1839; 2 letters.
 Rolland, Al.; July 20, 1838; one letter.

- Rollando, B., C.M.; 1840; 2 letters.
 Rolle, Ch.; June 16, 1835; one letter.
 Rondot, J.; Apr. 19, 1831 to May 1, 1832; 3 letters.
 Rosati, F.; Nov. 26, 1838; 1841, 1842; 3 letters.
 Rosati, N.; 1804; one letter.
 Rosati Papers, Rt. Rev. Bishop Rosati, are described separately.
 Rosetti, J. M.; papers ranging from Apr. 3, 1818 to June 18, 1821.
 Rossi, Fl. H.; July 26, 1821 to Sept. 19, 1839; 6 letters.
 Rosti, J.; June 13, 1823 to Dec. 1830; 31 letters.
 Roussin, St. and Ch.; Oct. 1827 and July 1828; 2 letters.
 Roux, Ben.; Feb. 19, 1833 to Apr. 20, 1839; 41 letters.
 Roza, J. B., C.M.; March 29, 1837; one letter.
 Rozier, Ferd.; Dec. 4, 1822 to Aug. 24, 1830; 7 letters.
 Ryan, D.; 1840; 3 letters.
 Ryken, Th. (Xaver. Brothers); Mar. 23, 1837 to Aug. 1839; 5 letters.
 St. Cyr, Ir.; June 4, 1833 to Jan. 28, 1840; 20 letters.
 Sargiano, F.; July 8, 1831; one letter.
 Saucier, Eug.; Mar. 15, 1824 and July 2, 1834; 2 letters.
 Saulnier, Edm., Rev.; Dec. 10, 1819 to Feb. 8, 1843; c. 180 letters.
 Saulnier, René; 1829; 2 letters.
 Saunier, A.; June 30, 1851; one letter.
 Sauvage, Rev.; July 2, 1831; 1 letter.
 Savine; 1828; 2 letters.
 Shea, J. Gilmary; June 3, 1886 to Apr. 18, 1887; 5 letters.
 Servary, J.; Sept. 13, 1827 to March 31, 1829; 5 letters.
 Senese-Rosti, A.; Dec. 30, 1838; one letter.
 Sibourd, L.; Mar. 24, 1826 to Aug. 31, 1830; 7 letters.
 Signay, J. (Most Rev.); March 16, 1833 to Dec. 2, 1842; 4 letters.
 Sinnots, J.; Oct. 10, 1838; one letter.
 Sisters of Charity; Oct. 14, 1828 to Feb. 21, 1840; 69 letters, reports and other documents.
 Sisters of Loretto; Jan. 1824 to Oct. 11, 1839; 52 letters, reports etc.
 Ladies of the Sacred Heart; May 20, 1821 to May 25, 1840; 61 letters (including many written by Mother Duchesne) and reports.
 Sisters of St. Joseph; Jan. 3, 1836 to April 20, 1840; 39 letters and other documents.
 Sisters of the Visitation; Oct. 18, 1832 to Apr. 18, 1840; 88 letters and documents (reports, etc.).
 Sisters of the Good Shepherd; Apr. 16, 1849 to Apr. 27, 1850; 3 letters.
 Slattery, Rev.; July 10, 1824 to March 25, 1826; 3 letters.
 Smedts, J. B.; S.J.; Feb. 28, 1831 to March 30, 1840; 17 letters, etc.
 Smith, Mrs. M.; Feb. 19, 1824 to July 9, 1827; 3 letters.
 Smith, Sam.; March 29, 1822 to April 19, 1823; 6 letters.
 Sopice, P. M.; Feb. 4, 1828; one letter.
 Spalding, Cath.; May 19, 1821; one letter.
 Spalding, M. J.; Jan. 16, 1838; one letter.
 Soulard, Jul.; July 14, 1828 and Jan. 15, 1835; 2 letters.
 Soulard, J. G. (Galena); Aug. 2, 1834; one letter.
 Stewart, W.; Apr. 29, 1838; one letter.
 Tally, Mr. (Chicago); 1836 and 1838; 2 letters.
 Tichitoli, J., C.M.; 1820 and 1829; 2 letters.
 Tilt, J. F.; Apr. 13 and 15, 1828; 2 letters.
 Timon, J., C.M., Rt. Rev.; Feb. 10, 1837 to Apr. 10, 1840; 7 letters.
 Tornatore, J. B., C.M.; June 20, 1831; one letter.
 Tucker, Hil.; Apr. 20, 1831 to Sept. 21, 1840; 31 letters.
 Tucker, L.; May 6, 1835 to July 10, 1849; 6 letters.

- Tuite, Wm.; end of 1829; one letter.
 Ursuline Sisters; Apr. 10, 1826 to Feb. 21, 1836; c. 41 letters.
 Vabret, J.; 1839; 3 letters.
 Vallezano, Sec.; Oct. 3, 1826 and Apr. 19, 1835; 2 letters.
 Vallée, B.; Nov. 13, 1830; one letter.
 Vallée, F.; July 15, 1829 to Dec. 15, 1830; 3 letters.
 Van Asche, Jod. F., S.J.; June 18, 1832 to July 19, 1836; 5 letters.
 Van Beek, M.; July 20, 1836; 1 letter.
 Van Cloostere, Vit.; Jan. 17, 1832 to Apr. 14, 1840; 20 letters.
 Van der Velde, J. O.; March 26, 1836 to June 4, 1849; 4 letters.
 Van de Weyer, F., O.P.; Jan. 3, 1833; one letter.
 Van Quickenborne, Ch., S.J.; Sept. 8, 1823 to Feb. 22, 1837; 32 letters etc.
 Verhaegen, J., S.J.; April 30, 1830 to June 4, 1841; c. 80 letters etc.
 Viateur, Clercs of St.; 1839; 2 letters.
 Villeplait, D. S.; 1836 and 1837; 2 letters.
 Wainright, A.; Sept. 22, 1832; one letter.
 Walters, C., S.J.; Dec. 27, 1836 and Apr. 9, 1839; 2 letters.
 West, Em.; Sept. 18, 1825; one letter.
 Wheeler, M.; Feb. 10, 1831; 1 letter.
 White, Ch.; 1838 and 1839; 2 letters.
 White, Ph.; Feb. 18, 1840; one letter.
 Whitfield, J., Most Rev.; Sept. 11, 1828 to May 10, 1834; 17 letters.
 Wiseman, J. V.; Apr. 28, 1833 to June 3, 1839; 8 letters.
 Worland, Th.; Feb. 18, 1832; 1 letter.
 Young, H.; Aug. 6, 1820 to July 19, 1828; 3 letters.
 Young, N. D., O.P.; 1835 and 1836; 2 letters.
 Zender, Rev.; July 29, 1831 to Jan. 22, 1833.

REV. F. G. HOLWECK.



THE CENTENARY

OF THE FOUNDATION OF THE

ST. LOUIS DIOCESAN SEMINARY



On October 1st, 1918, the St. Louis Diocesan Seminary rounded out the first hundred years of its existence. Viewed in itself, in its relation to the Church in St. Louis, or to the mid-western American Church, this centennial is not the least significant of the many interesting anniversaries which this year of Our Lord, 1918, brings to the annalist. Viewed in its intimate connection with the centenary of the coming and installation of Bishop Du Bourg, which the Church in St. Louis commemorated at the beginning of this year, January 5, it takes on an added significance. Just nine months after his installation, the Bishop of Louisiana had succeeded in establishing in his Diocese, after disappointments a many and delays not a few, the Seminary so fervently prayed for and so ardently desired. It was the consummation perseveringly sought after since his appointment as Administrator Apostolic of Louisiana by Archbishop Carroll on August 18, 1812.

It was to be expected, indeed, that the erstwhile Sulpitian professor would endeavor to carry out as soon as feasible the injunctions of the Council of Trent. Too, he had other reasons strong and forcible. Stern necessity constrained him. The paucity of laborers in such a vast vineyard—fourteen priests to care for more than fifty thousand souls,* and the age** of most of these, incapacitating them for the strenuous life of the then American missions—drove the zealous Du Bourg to strain every effort towards establishing an ecclesiastical “nursery” whence young and vigorous seedlings might be regularly transplanted. Worse: not all of his few priests were exemplary;*** men of blasted character there were, flagitious malefactors or frail weaklings who were a stumbling block and a scandal to the further spread as to the preservation of the Catholic faith. Need was that supervision should be exercised in the formation of, that especial training be given to those destined for the American mission.

In 1815, Father Du Bourg had travelled *ad limina Apostolorum* to set before the Pope, the conditions of his diocese, and “to seek the necessary aid to enable him to bear his terrible burden.”

* cf. *Catholic Historical Review*, Vol. iv, No. 1, p. 53.

** The youngest of the ten in Lower Louisiana was above sixty years.

*** cf. *Cath. Hist. Rev.* 1 c., p. 54.

Directed by Cardinal Litta of the Propaganda to the Roman house of the Congregation of the Mission, Monte Citorio, then intimately connected with Propaganda, the Administrator of New Orleans soon came to know and admire the scholarly and eloquent and saintly Missionary Felix De Andreis, C. M. Upon this man conspicuous for his learning and zeal, appraised "one of the best preachers that can be found in Rome at the present day,"* was his heart soon set to go as the leader of a company of Missionaries versatile enough to devote themselves to apostolic labors while undertaking the erection of a Seminary. De Andreis was ready and eager; but Father Sicardi, Vicar General of the Congregation, demurred. The pleading persuasiveness and the winsome personality of Du Bourg were of no avail. The Congregation had suffered with the Church of Rome during the troublous times of the Corsican's ascendancy, and it was quite impossible to dispense with the services of such a subject as Father De Andreis even in a cause admittedly so worthy.

Grown better acquainted with the merits of the Missionaries of Monte Citorio, and particularly, through frequent intercourse, with the eminent qualities of De Andreis, Dr. Du Bourg, though grieved at the pointed refusal of the Lazarist Superior, was not to be dissuaded. At the feet of Pius VII, he resolved to lay his petition. As devised, so it was done. And in concluding his vigorous plea, "Holy Father," he said, "without the help of some priests, I cannot bear the formidable burden of a Diocese more than half the size of Europe: I shall therefore be obliged to resign the charge of it." Some priests he must have if the American missions under his direction were to go on; this was final. It was not surprising that the Vicar General of the Missionaries soon received an intimation of the Holy Father's wish that Father De Andreis and others be given to the Louisiana Mission. One last despairing appeal was made to the Vatican from Monte Citorio and with momentary success: "What of the retreats for the Roman Clergy so ably conducted by De Andreis? Were they so lightly to be given up? Was the actual and positive welfare of the Church in the Eternal City to be set aside for the problematic advantage of the embryonic Church in America?" But a final decision came when Consalvi, the esteemed and all-powerful Secretary of State had been enlisted on the side of the newly consecrated Bishop of Louisiana.** The venerable disciple of St. Vincent de Paul could not but bow his head to the clear manifestation of God's will.

Directly steps were taken for the execution of the project. Under Consalvi's direction, an understanding was arrived at regarding details, and a contract in due form was drawn up and signed by "Felix De Andreis, Priest of the Congregation of the Mission, entrusted with the above-named mission; — Charles Dominic Sicardi, Vicar-General of the Mission; — and Louis William Du Bourg, Bishop of Louisiana and the two Floridas."

* *Sketches of the life of Very Rev. Felix De Andreis*, 1st Ed. p. 49.

** Du Bourg was consecrated on Sept. 24, 1815, by Cardinal Doria Pamphili in the Church of St. Louis dei Francesi.

The eighth article read as follows :

"They (the Priests of the Mission) will earnestly strive to promote and carry out, as soon as possible, the erection of a seminary, which, aided by the moderate pension required of the seminarists, need not, it is presumed, be very long delayed." *

The first definitive step had been taken towards the establishment of the St. Louis Diocesan Seminary.

The personnel of the Missionary group furnished to Bishop Du Bourg by Monte Citorio was not large.** Besides the Superior, it numbered but three priests: Father Joseph Rosati, C. M., destined to shed lustre on the Diocese of St. Louis as its first Bishop, Father John Baptist Aquaroni, C. M., and Father Pereira, a postulant at Monte Citorio who had volunteered for the Mission. A postulant lay-brother, Anthony Boboni, completed the first draft for the American foundation.

This *pusillus grex*, led by their Pastor and accompanied by Mr. Leo Deys, a Propaganda student secured by the Bishop ever on the alert for recruiting new candidates, knelt with filial devotion before the Pontiff at whose express command*** they were carrying the standard of Christ "to the uttermost bounds of the earth", and bowed their heads under the hand raised in blessing of the Vicar of Him who aforetime had sent Apostles to teach all nations—to preach the Gospel to every creature.

This was on the 14th of October 1815. A week later, Oct. 21, the first Missionaries embarked at Ripa Grande. Father De Andreis tarried in Rome to look after the many arrangements attendant upon the incipient Mission. Books, mostly theological and controversial, needed for the contemplated Seminary and useful for the Missionaries, were collected; sacred vessels and vestments were procured. Preparations completed, and all things being at length in readiness, Father De Andreis with many tears, yet with the greatest firmness" (Rosati) bade farewell (Dec. 15) to all that was dear to him—to his numerous friends, to his Confreres of the Congregation, to the grieving Superior, Father Sicardi. Three more recruits for the Louisiana Mission accompanied him: Father Marliani, a priest of Rome and two ecclesiastical students, Mr. Francis Dahmen and Mr. Casto Gonzalez, a Spaniard who had been studying at Propaganda.

They reached Bordeaux on January 30, 1816; whither followed Fr. Rosati a week later, Feb. 7. How cordially Christian was the gracious welcome extended by the Archbishop, Mgr. d'Aviard Du Bois de Sanzay, we have from the pen of De Andreis and Rosati alike.

"He had the kindness," says the former, "to keep me with him for the space of four months and a half, and appointed for each member of our two parties, a lodging in some Community, or in the house of one of his clergymen." ****

* *Sketches*, etc. p. 60.

** It has been agreed that new expeditions were to be sent from time to time until a number of Missionaries sufficient for the viability of the establishment had been obtained.

*** Circular Letter of Father Baccari, 1823.

**** Journal of Fr. De Andreis: *Sketches*, p. 71.

The delay at the French port was long and vexatious. Beyond the Alps they had left father and mother, brother and sister, and their hearts smarted. The supreme sacrifice made, they were eager to set out for the field of their apostolic labors. Yet the time was not lost. All, priests and students, devoted themselves to the study of French, which they knew they would need on the Louisiana Mission. While the priests exercised the functions of the ministry according to the Archbishop's dispositions, the three students enrolled for the American Seminary reviewed a part of their philosophy under the direction of Father Rosati. English, too, was added to the program of studies when Father De Andreis announced the astonishing news of the Bishop's abandonment of the original plan of going to New Orleans: reasons of prudence dictated that he should settle in St. Louis.* A fitting conclusion to the Bordeaux seminary regime came with the conferring of Minor Orders on the Feast of the Ascension, May 22. Bishop Du Bourg had reached Bordeaux the day previous accompanied by a young cleric from Como, Mr. Joseph Tichitoli. All were now in high spirits and at once preparations were made for sailing. A contract was finally entered into with the Master of the American brig "The Ranger"; and on the Feast of Corpus Christi, June 13, the company,** thirteen in all, the priests and clerics "in short dress and round hats", climbed up the rope-ladder aboard the rough sailing vessel. The wind was in their favor, the sails were set, the anchor weighed, and presently they had left Europe for the sake of the Master.

The St. Louis Diocesan Seminary shall ever labor under a gracious debt of gratitude to the Sons of M. Olier. Did it live a thousand years, it could never forget, will never cease to acknowledge the kindness and the Christlike charity displayed by the American Sulpicians towards its founders and builders. Upon the safe arrival of "The Ranger" in Baltimore, on the 26th of July, the newcomers were welcomed to St. Mary's*** with the utmost cordiality by the then President Father Bruté — "the most holy, (the words are Father De Andreis') learned, humble, and affable man that I ever knew."**** During the most trying of times, the first month after their arrival in this strange land so far other than their native Italy, they were cared for and entertained by the Sulpicians of Baltimore "as if they had been so many brothers." Meanwhile, they communicated with Bishop Flaget of Bardstown, Kentucky, to whom Bishop Du Bourg had written a letter of recommendation. His answer sent without delay, welcoming them and promising assistance, advised and even urged them to start for Pittsburg (en route to Bardstown) immediately. And so, early in September, Tuesday the 10th, Father Bruté and his Confreres

* *Cath. Hist. Rev.* 1. c., p. 52 ff.

** Five priests: Frs. De Andreis, C. M., Rosati, C. M., Acquaroni, C. M., Carretti and Ferrari; four clerics: Messrs. Deys, Dahmen, Gonzalez and Tichitoli; one brother: Brother Blanka, C. M.; and three postulant brothers: Flegi-font, Boranvanski and De Latre.

*** They were directed to St. Mary's by Mgr. Du Bourg.

**** *Life of Felix De Andreis*, 1st Ed., p. 88.

"fixed in the stage of Pittsburgh our good Missionaries, Mr. De Andreis,—(a saint, but why should not I add it to many of the others, God knows!) Mr. Rosati, and Acquaroni, two priests more of St. Vincent, Mr. Carretti and Mr. Ferrari, two other priests, the last one twenty-four years old, so amiable. Mr. Tichitoli, a charming youth in minor orders, and three more, all indeed the most amiable pack of men you ever saw." *

The description of the journey to Bardstown reads like the eleventh chapter of St. Paul's Second Epistle to the Corinthians. Of a verity, they were in *periculis multis*. Fr. De Andreis in a letter to Rome** and Fr. Rosati have drawn graphic pictures of the trials and sufferings of those two weary months. To judge from these, they must have felt as though they stood, with the Florentine, upon

"The dismal shore that all the woe
Hems in of all the universe."

The much-famed "western road to Pittsburg" was a far cry from firm polished Roman roads: and how painful to these uninitiated Europeans must have been the rolling, lunging, rollicking, scrunching stage, we can conclude from the one fact that to it was preferred the sorry river conveyance in which they journeyed from Pittsburg to Louisville—the meanest craft afloat—trenchantly described by Fr. Rosati in a letter to his brother Nicola:***

"The barks navigating the waters of these rivers (Ohio and Mississippi) are of a very peculiar construction. That in which I shall embark with my companions reminds one forcibly of Noe's ark. Its height is hardly a man's height, so that one can scarcely stand up in it; underneath it is all flat; the top is slightly curved to provide a rain-shed. There is a partition, and thanks to this arrangement, we have two-thirds of the construction for our room, which receives light by means of a small window. There is in this room a stove which will serve for cooking and heating purposes; there are also all our trunks and a lot of other stuff, which, with a mattress on top, will constitute our bed. On this scow we shall travel as far as Louisville, a distance of nearly 700 miles."

Again did Sulpician brotherliness, this time in the person of Bishop Flaget, open wide its arms to them at the second mile-stone on the long, hard road to St. Louis. But were they to push on directly to their appointed destination? *Quid faciendum?*—as Fr. De Andreis expressed it, was the momentous question. It was a question for the prudent and experienced and saintly Bishop of Bardstown to decide. He cautioned delay: the season was unpropitious for travel (they had reached Louisville, be it remembered, on the 19th of November); besides, the people of St. Louis being without warning of their coming, would find it difficult to provide suitable habitation for priests and seminarians; then, too, he thought it imperative for a successful beginning that they should be better acquainted with the French and English languages. "My Seminary," concluded the splendid Flaget, "which is my ordinary residence, is situated at a place called St. Thomas:**** it

* Letters of Fr. Bruté to Mother Seton, Sept. 10, 1816.

** *Sketches*, etc., pp. 95-98.

*** Letter to Nicola Rosati, Pittsburgh, Oct. 25, 1816.

**** About three miles from Bardstown.

at your service; let us, then, live there together in common like good good brothers." *

The *quid faciendum* was settled, and on December 3, the Louisiana Missionaries and Seminarians journeyed on horseback to St. Thomas Seminary where the longest stop on the way from Rome to St. Louis was to be made. In the design of Providence, it was destined to complete the training of the Missionaries for the work awaiting them. The tried methods which conduced to marked priestly efficiency in this Western country, they here came in direct contact with; indeed the character of the training proper to laborers for this unique vineyard, they had occasion to learn in the missionary activities in which from time to time they were employed. The financial question, too,—the cost of building, the support of the Students, the expenses current—all the details of fiscal management nonexistent in endowed European Seminaries, they became fully acquainted with during their two years enforced stay at St. Thomas.

The Seminary was a modest log-cabin, thirty feet square, architecturally of the prevailing middle-west pioneer style. The upper story, or loft, served as a dormitory for the Seminarians, of whom it could accommodate twenty-five; "and it is related that, after stormy nights in winter time, they often found their beds in the morning covered with snow that had sifted through the crevices." ** It was here the clerics for the Louisiana Mission took up their lodgings, being until further orders registered among the students of St. Thomas' Seminary. Fathers De Andreis and Rosati were located in the episcopal palace—also a log-cabin—situated a short distance from the Seminary. With no regrets, indeed with feelings of joy, we can well imagine, did they settle down to the life at St. Thomas' after their six weary months and more of traveling; joyfully even did they embrace its poverty and hardships, its inconveniences. The life was marked by a simplicity and a ruggedness that remind one of the hardy sons of Benedict at Subiaco or at Montserrat. At this outpost training-school for the militia of Christ, "in the midst of the woods" (as Rosati failed not to mention in a letter to his brother), *** these pioneer ecclesiastical students gave themselves, as the monks aforetime, to manual labor and to study and to the *opus Dei*. "Nothing is more frugal than their table," wrote Bishop Flaget, **** "and nothing poorer than their everyday clothes. Yet, in spite of this rigorous economy, it would be absolutely impossible for us to care for so large a number, if they themselves did not lessen our expenses by manual labor. Every day, for three or four hours, they are zealously working in the garden or harvesting: now they are making wine, and to-morrow they will make bricks, and so on. Such are their daily recreations: scarcely ever

* Rosati, in *Life of Very Rev. Felix De Andreis*, p. 136.

** Howlett: *St. Thomas' Seminary*, p. 36.

*** Bardstown, June 8, 1817.

**** Bishop Flaget to his countrymen in France, 1820; cited by Webb: *Catholicity in Kentucky*, p. 341.

bothering themselves about politics, their humility meanwhile, striking deeper root and their progress in ecclesiastical knowledge and Church music suffering no drawback."

Nothing was more frugal than their fare, in sober truth. "Here in the Seminary," wrote Father Rosati, "we have European fare at noon; but breakfast consists only of a cup of coffee with milk, and supper likewise of a cup of tea with milk and nothing else but bread and butter."* If their ecclesiastical knowledge suffered no drawback, it was thanks to the capable men who taught them. The Superior, Father David, as accomplished as he was saintly, had hitherto carried the burden of the teaching: now, at his request and at the request of the Bishop, Father De Andreis took over the class of Moral Theology which numbered seven students, four of whom were among the newcomers. Just what classes were conducted by Father Rosati during this first year, "deponent sayeth not." During the scholastic year 1817-1818, however, after Father De Andreis' departure and because of the pressing and multiplying duties of Father David, the lion's share of the ecclesiastical training fell to him. The two daily classes of dogmatic and moral theology, the ceremonies, and plain chant,** the direction of the students—all were in his hands. Hear him describe his theology class in a letter to his loved Nicola in far-off Sora: "There are, among my pupils, representatives of almost every nation of Europe: Italians, Frenchmen, Germans, Dutch, Spaniards and English-speaking Americans. In class we speak Latin, but quite frequently, if they wish to propose any difficulty, they fall into Italian, French or English. For the sake of practice, I answer these difficulties in the language in which they are proposed."***

This description is of the class augmented at the coming of Bishop Du Bourg with thirteen new students for his diocese. The Bishop with his party of twenty-nine recruits had sailed from Bordeaux, July 1, 1817, and had reached Annapolis September 4, 1817. The lodestone was St. Louis: and without more delay than was necessary, this inspiring increase to the American mission band had followed the trail blazed by the pathfinders of the preceding year, reaching St. Thomas' on the 2nd and 3rd of December 1817. Charity, in charity's own mysterious way, gave them a place whereupon to lay their head at the already crowded St. Thomas'. If Mgr. Du Bourg had manifested some vexation when he learned on his arrival of the year's sojourn at St. Thomas', he now acknowledged by his own course of action the unreasonableness of his dissatisfaction. To travel at this season was sheer folly: winter quarters were in order. Indeed no definite term was put to their stay. It was agreed that until suitable accommodations could be procured in St. Louis for his numerous company, the unfailing hospitality of the Bishop of Kentucky would be availed of,—the after-comers, too, would live with those of Flaget's household, "like good

* Letter to Nicola Rosati, August 1818.

** Letter to Father Baccari, February 7, 1818.

*** Letter to Nicola Rosati, August 1818.

brothers." The following names were accordingly added to the student-roll of the Kentucky Seminary: Messrs. Louis Bertrand, Auguste Jeanjean, and Joseph Valentin (Subdeacons); Messrs. Hercules Bras-sac, Desmoulins, Philip Hosten, Francis Niel, David De Parcq, Constantine Maenhaut, Leo De Neckere,* Perrodin and Angelus De Geithre (Clerics).

His priests and students settled and cared for, the Bishop of Louisiana was not at ease away from his own diocese. Despite the inclement season, he left Bardstown on December 12th, arriving in St. Louis on the 5th of January, where he was installed in his Cathedral by the indefatigable Kentucky prelate, who, with Father Stephen Badin and one of the students of the Louisiana mission, Mr. Niel, had accompanied him. Not a few affairs there were to engage the Prelate's attention while setting his house in order; but with none was he more instantly preoccupied than to make permanent provision for his stranded seminarians and priests. His mind had been to build the Seminary in St. Louis; but shortly after his arrival, he was waited upon by a delegation of Catholics ("the best Catholics in the diocese")** from the "Barrens", a settlement of Kentuckian colonists situated about eighty miles south of the city, and twenty-four miles from St. Genevieve, who came to make known their intense desire of having the contemplated seminary located in their midst. They had heard of the proposed seminary for Upper Louisiana from Father Marie Joseph Dunand, the Trappist Father from Florissant, who for three or four years had been ministering to their spiritual needs; and he had counselled the offering to the Diocesan Prelate of a large tract of land about the church for the new foundation.*** They had not been slow to act. When in October 1817, Bishop Flaget with Fathers De Andreis and Rosati were in St. Louis at the request of Du Bourg making arrangements for his coming, these zealous folk had dispatched two spokesmen to enlist the good offices of Bishop Flaget. Now they pressed the matter further; and not merely by pleading: they could inform their Bishop that they had acquired a tract of 640 acres,**** the title to which they would convey to him as soon as the establishment of the Seminary at the "Barrens" was agreed upon. This generous offer modified Du Bourg's plan. The April following, he journeyed to the "Barrens" in company with Father Dunand to meet the people, to learn at first hand their condition, to examine personally the nature of the soil, to study the prospects which the future held out. He found the people, honest and industrious: "the best set I ever knew,"***** the ground easy of cultivation, the climate healthy. He decided to build his Seminary at

* Afterwards Bishop of New Orleans.

** Letter of Felix De Andreis to Sicardi, Dec. 7, 1818. *Sketches*, p. 165.

*** Diary of the Rev. M. J. Dunand. *Records of the American Catholic Historical Society*, Vol. xxvii, March, 1916, p. 49.

**** Diary of the Rev. M. J. Dunand, *l. c.*, pp. 49-50.

***** Letter to Father Rosati, April 22, 1818. Arch. of St. Louis Dioc. Chancery.

the Barrens. Thereupon the following resolutions were drawn up:

1. A tax shall be levied on all Catholics of the settlement for the purchase of the section of land destined for the new foundation (the purchase price was actually \$900.00).

2. The people of the parish engage themselves to do personally their share of the work in the construction of the building.

3. A sum of \$7500.00 shall be subscribed by the people of the parish, to be paid in five yearly instalments of \$1500.00 each, for the purpose of aiding in the erection on the premises of a Seminary of learning, contributing to the expense of the church services, and to the maintenance of the missionaries. The total amount once paid, the Catholics of the settlement shall be free from all further obligation either of assuring a salary to the priests, or of extraordinary contributions. They shall, in return, convey the title of the property to the Bishop. They agree, moreover, to feed, during the first year, the crew of workmen engaged in the construction of the buildings.*

The site chosen for the Seminary was a quarter of a mile due South of the 40 x 40 log church (erected in 1814); that is, North-east of the present church of the Assumption, on the spot marked to-day by a statue of St. Vincent de Paul, familiar to latter-day visitors to St. Mary's of the "Barrens". The house was to be "a kind of combination of log-house, frame-house, brick-house and stone-house, having a little of every kind; it was to be plastered and decent inside and outside".** The architect, Father Lacroix, had drawn plans for a "house of 60 x 36, two and a half story, with such a cellar under the whole as there is under the brick-house at St. Thomas, in which we may have two halls of 25 x 17, and two cellars of the same dimensions"*** Well might the Bishop write to Father Rosati on his return to St. Louis: "this is a vast undertaking."**** And into it he threw his talents, activity and energy to press to the accomplishment of this object, which to the superficial eye seems of pilulous smallness, but in reality was little short of gigantic.

Work was to begin at once: he is eager for the time when he will have his homeless colony close at hand—"which will, God helping," he wrote to Father Rosati on April 22, 1818, "be late in the next Fall, though it may happen I should call some before that." But though he plied his project vigorously and hard, though he concerned himself with every least practical detail, though he returned to the Barrens in July to hurry on the construction of the building, he was forced at last to admit that his early hopes had been too sanguine: the Seminary would not be ready in the Fall. Persevering, nevertheless, in his intention of calling all his men, he made arrangements for their housing.

"Whatever diligence may be made, the house at the Barrens will not be ready this Winter. Still I want to keep my word, and to have all here in October. Accordingly I have rented a house at St. Genevieve for six months, from the first of October, large enough to house almost all of you. Father Pratte and one or two houses of the Barrens will receive the rest."*****

* Archives of the Procurators General C. M. Rome. America, p. II.

** Letter of Father De Andreis to Father Rosati, April 20, 1818.

*** Letter of Bishop Du Bourg to Father Rosati, April 22, 1818. Arch. of St. Louis Dioc. Chancery.

**** Ibid.

***** Letter of Bishop Du Bourg to Rosati, Kaskaskias, Aug. 2, 1818.

Pursuant to the instructions set down in this letter, received about the middle of August, preparations for the exodus to the Barrens were begun upon its receipt, and with alacrity completed. On the 15th of September, 1818, farewells were told to the friends at St. Thomas'; and to the Seminary whose generous poverty and apostolic simplicity had grown entwined about the hearts of all, the Louisiana Missionaries and students bade adieu with something of sadness, feeling that they owed her "an eternity of gratitude."

From Louisville, they travelled to the mouth of the Ohio in a flat-boat, not more than eighteen feet long and wide in proportion, which scarcely allowed standing-room for the twenty-three passengers.* It leaked so badly as to be repeatedly in danger of sinking; besides, the roof in a very heavy rain which lasted some time, proved porous, and for several days they had to bear with the further inconvenience of wet baggage and wet clothes. On landing on the right bank of the Mississippi, which was in the Diocese of Louisiana, a cross was erected, and with gladsome hearts they sang the *Vexilla regis prodeunt*. A forced delay here of ten days, due to the miscarriage of the original plans, caused them added suffering. But they were at last in their own ecclesiastical "home," and every obstacle vanished into air, every favorable circumstance hardened into adamant. The six horses and wagon sent from the Barrens finally reached them, and presently the caravan was plodding its way northward—some on horseback, some on foot.

On October the first, they reached the Barrens.

For some unrecorded reason, the plans of the Bishop had been changed. Instead of going to Ste. Genevieve, the Seminarists were conducted to the house (about two miles from the Church) which Mrs. Sarah Hayden, a pious and wealthy widow of the "Barrens" had placed at the disposal of the Bishop until the Seminary should be ready for occupancy. Here were the Seminarists housed: here was the Seminary begun. The Bishop's hopes had been fulfilled, his ambition had been realized, his plans had been accomplished. The seed was sown. The St. Louis Diocesan Seminary, whose leafage and blossoming and fruitage we of a later day have seen, was a reality.

MARTIN J. O'MALLEY, C. M., D. D.

* Rosati. *MS. Notice of Rev. Andrew Ferrari*. Original in the Archives of the Procurators General C. M., Rome. English translation in Archives of St. Vincent's Church, St. Louis.

NOTES



HISTORICAL.

A news item well calculated to gladden the hearts of every Catholic in St. Louis has just reached us from Rome.

At the ordinary meeting of the S. Congregation of Rites held on July 24, 1918, at the Vatican, Cardinal Vico, Bishop of Porto and Santa Rufina, acting in lieu of His Eminence Cardinal Merry del Val, Ponent of the Cause, proposed for discussion the following doubt: *Whether the Commission for the Introduction of the Cause of the Servant of God FELIX DE ANDREIS, priest and first Superior of the Congregation of the Mission in America, ought to be signed?* Whereupon the Eminent members of the aforesaid Congregation, after the report of the proposing Cardinal and the oral and written observations of the Rev. Angelo Mariani, general promotor of the Faith, having carefully considered all things, voted as follows: *The Commission for the Introduction of the Cause ought to be signed, if so please His Holiness.* — The transaction being reported to our Holy Father Pope Benedict XV by the Cardinal Prefect of the S. Congregation of Rites, His Holiness approved the vote of the same Congregation and deigned to sign *propria manu* the Commission for the Introduction of the Cause of Beatification and Canonization of the Servant of God FELIX DE ANDREIS, priest and first Superior of the Congregation of the Mission, on July 25, 1918.

Thus in part runs the official document of which several copies lately were sent to St. Louis. One of these copies will be preserved in the Archives of the *Society*. This document was inserted in the *Acta Apostolicae Sedis*, Vol. X, No. 9, of September 2, 1918, pp. 374-377.

In this connection we wish to inform our readers of the discovery made some few months ago in the Old Diocesan Library, at the Kenrick Seminary. A manuscript in Italian, entitled *Composizioni per varii Esercizj Spuali, etcc. etcc.* was found among the books of the Library. The volume, fairly well bound in a way which reminds one forcibly of the binding of a large number of books belonging to Bishop Du Bourg's library, is badly water-stained and bears no author's name. A close examination of the contents, however, makes it clear that the *Composizioni* are the work of a Lazarist; and from a note appended to a Panegyric of St. Vincent de Paul, we learn that this Panegyric *fu steso l'anno MDCCCVIII, in Roma*. The suspicion came at once that this volume might be one of the tomes of Father De Andreis' sermons; and a thorough comparison of the handwriting with some of Father De Andreis' well authenticated manuscripts, seems to support the surmise. The volume in question is a *Tomo II*. Does anyone know anything about a *Tomo I*. of these *Composizioni*?

* * * *

This is decidedly a year of centennial celebrations.

We, here in St. Louis, commenced the round of these celebrations by fittingly commemorating the coming of Bishop Du Bourg, on Jan-

uary 5, 1818, to his Episcopal city *pro tem*. The *Catholic Historical Society of St. Louis* responded so well to the Archbishop's suggestion to make the day a memorable one, that it would ill become us to dilate upon the program of the festival and its splendid fulfilment. But we cannot forget the generous co-operation, financial and otherwise, without which the day could never be the grand success it was.

Scarcely had the echoes of the quaint old French Christmas songs died out under the lofty dome of the new Cathedral on that glorious January 6, when the last preparations were being feverishly completed over at Columbia, Mo., for the celebration of the hundreth anniversary of the day when Missouri's first petitions for Statehood were presented in Congress, on January 8, 1818. His Grace of St. Louis, who had been invited to deliver one of the speeches of the day, was prevented from being present. In his stead Rev. John Rothensteiner, Secretary of the *Catholic Historical Society of St. Louis*, responded to the toast "The Missouri Priest one hundred years ago". His address appeared in print a short time after: everybody can see for himself how happily the Reverend speaker did justice to his subject.

One month later, it was New Orleans' turn to put on the garments of gladness. The ever graceful, attractive and refined grand old dame bears wonderfully well her two hundred years of age; and, forsooth, is becoming lovelier every day. Better still: she, now the Queen of the South, harbors not a tinge of pride under the folds of her princely mantle, and likes to remember her humble birth on February 9, 1718, and the long years of her youth, when she was a true Cendrillon among the daughters of ancient France. According to the original plan, Bishop Touchet, the eloquent prelate of Orleans, was to be the chief speaker; pity 'tis that the grave circumstances of the present time frustrated long-cherished expectations. In memory of the day, the *Morning Star* issued a special Jubilee Number, April 6, 1918, destined to record the achievements of the last two centuries. This number is, and will remain a valuable source of information for future historians.

Higher up the Mississippi, Illinois has been in festive mood all the year round. They were never guilty over there of doing things by halves. Not a step in the process of admission of Illinois to Statehood in 1818 was allowed to go by unhonored: April 18, passage of the Enabling Act and its signature by President Monroe; August 26, adoption of the first Constitution; October 5 and 6, meeting of the first legislature and inauguration of the first Governor; and at this writing, there still remains to be properly commemorated the formal admission of Illinois into the Union, on December 3, 1818. Whilst the actual State Capital was naturally the place selected for these various centennial celebrations, old Kaskaskia, the first Capital of the State until 1821, was, on July 4 last, one hundred and fortieth anniversary of the taking of Fort Kaskaskia by Col. George Rogers Clark, the scene of a special solemnity where Church and State, in the persons of Right Rev. Henry Althoff, D. D., Bishop of Belleville, and Governor Frank

O. Lowden, vied with each other in doing honor to the pathfinders of Illinois.

The Act creating the Illinois Centennial Commission entrusted to that body the duty to "compile and publish a commemorative history of the State". The work, undertaken under the scholarly direction of Dr. Clarence V. Alvord, is to fill six volumes. The introductory volume, *Illinois in 1818*, by Prof. Solon Justus Buck, was published last year; other five will deal respectively with: 1. Illinois Province and Territory, 1673-1818; 2. The Frontier State, 1818-1848; 3. The Era of Transition, 1848-1870; 4. The Industrial State, 1870-1893; 5. The Modern Commonwealth, 1893-1918.

We are particularly glad to see the Catholics of Illinois claim their place—which, in justice, ought to be far from inconspicuous—in this historical movement to which the centennial year gave rise. They did so early in the year by organizing, under the high patronage of the Most Rev. Metropolitan of Chicago and the four Right Rev. Bishops of the State, the *Illinois Catholic Historical Society*. Judging from the already long roll-call of its members, the personal qualifications of many of them and the enthusiasm with which they set out, it was clear at once that much was to be expected from their activity. Indeed, our younger sister, true to the intense life of her surroundings, has at once outrun us, and during July published the first number of the *Illinois Catholic Historical Review*. Most sincerely we congratulate the *Illinois Catholic Historical Society* for the high standard they at once have set in their Review, and pray for the latter's success. *Proxi-mus huic, longo sed proximus intervallo*, the ST. LOUIS CATHOLIC HISTORICAL REVIEW shall strive to follow the lead.

On May 29, 1818, five French Nuns of the Sacred Heart, Mesdames Philippine Duchesne, Eugénie Audé, Octavie Berthold, and Sisters Catherine Lamarre and Marguerite Manteau, after a tedious voyage of seventy-two long days, landed on the Mississippi bank, some fifteen miles below New Orleans. The village of St. Charles, Mo., where they arrived on September 7, being the first scene of their labors in America, the centennial observance of the happy event was held, as was proper, in the convent of the Sacred Heart at St. Charles. The excellent catholic weekly, *America*, by the pen of Blanche M. Kelly, gave in its issue of June 1, 1918, a succinct account of the wonderful development attained by the tiny mustard seed planted on American soil one hundred years ago.

When Father Du Bourg, then Administrator Apostolic of Louisiana, started for Rome, in May 1815, he had long satisfied himself that he could never work efficaciously for the spiritual welfare of his vast diocese, unless he secured, by the foundation of a Seminary, a permanent supply of co-laborers. His longings were at last realized when the band of Seminarians he had recruited in Europe, after an Odyssey of almost three years, on October 1, 1818, reached at last "the Barrens", where he was preparing for them a home. The event is fully and ably recounted elsewhere in this issue. St. Mary's Seminary, one

hundred years ago, was not so much the Mother house of the Lazarist community (which it is now exclusively), as the diocesan Seminary, which, through St. Vincent's, Carondelet and Cape Girardeau, has become the Kenrick Seminary of today.

* * * *

This is not the place to expatiate on the importance of the press for the furtherance of Catholic interests. Looking at Catholic newspapers merely from our own historical standpoint belittles by no means this importance; for through their files we can feel day by day and week by week the pulse of Catholic life in the country. For a newspaper to attain fifty years of age is, they say, a miracle. Be this as it may, certain it is, that a Catholic newspaper which has fought the good fight for so many years has deserved immensely of the Church; and to the historian its pages become an invaluable mine of information. Such is the case of the New Orleans *Morning Star*, founded on September 8, 1867, its first number appearing on February 18, 1868. Through its long existence, the *Morning Star* knew hours of gloom, not to say of distress. It survived them all, and valiantly pursued its course. May its brightness shine yet many years to enlighten them that sit in darkness and lead on the defenders of the Catholic Faith!

Here, too, in St. Louis, we have our jubilarian in the Catholic Press, the *Fortnightly Review*, which rounded up a few months since twenty-five years of gallant service. Although we see no longer on its front page the proud profession of faith: *Christianus mihi nomen, Catholicus cognomen*, its every line continues to be dictated by the same unwavering principles. Like the *Morning Star's* the *Fortnightly Review's* course has often been over a rugged path; but the able and versatile Editor, "a knight without fear and without reproach," as he was most happily styled in a recent Magazine, has bravely and perseveringly championed the cause of Catholic truth *envers et contre tous*. Whilst we congratulate the militant apologist, at the same time we cannot overlook, nor fail to thank him for, the work he has done during these twenty-five busy years, in the field of Catholic American history. There is no exaggeration in the statement made recently that practically every page of the *Fortnightly Review* furnishes some historical item worth noting. It is our intention to avail ourselves for our *Bibliographical Notes* of this rich ore-deposit right here at our door.

* * * *

Rome has a wonderful sense of proprieties and an admirable respect for tradition. She knows, of course, that the first Vicar Apostolic and Bishop of Galveston was intimately connected with the Diocese of St. Louis; as she has, moreover, a long experience that St. Louis is a fruitful nursery of learned, pious and zealous Bishops, it was but natural that, in her quest for a suitable successor to Bishop Odin, she should look up to St. Louis. Her choice was evidence, if new evidence were needed, that she is a discriminating judge of merit. With becoming modesty, cordially we join our tiny voice to the mighty chorus of felicitations and well deserved appreciation which for the

last few weeks has filled the air about the Holy Name Rectory; and to Right Reverend Christopher E. Byrne, in Rome's own language, with the warmth of feeling enkindled in every true son of St. Louis, from our hearts of hearts we say: *Ad multos annos!*

Galveston was never under the same episcopal jurisdiction as St. Louis; but so was, less than a century ago, Southwestern Louisiana, forming now the new Diocese of Lafayette, created on January 11 of the present year. This new Diocese was given, on July 18, its first incumbent in the person of the Right Reverend Jules Jeanmard. We, of St. Louis, who lay some claim on the new prelate by reason of his first years of his ecclesiastical training, tender to him our respectful and joyful congratulations. No new ecclesiastical division can break asunder the old ties, historical and otherwise; we hope accordingly to be able to give in the REVIEW, in the near future, some sketches of the early history of the Church in and around the fair land of Evangeline.

* * * *

History arrogates to itself a share in Almighty God's tremendous prerogative of "judging the living and the dead"—the dead especially. But unlike the Sovereign Judge, whose verdict is immediate and final, History requires a long time to prepare her sentences, and has often to reform them as new evidences are forthcoming. Of the four prelates who lately passed within the pale of her jurisdiction, she will have much to say, and we have no desire to play here the prophet and anticipate her appreciation.

One of these prelates, Bishop Francis Silas Marean Chatard, of Indianapolis, whose demise occurred on September 7, had the distinction of being the successor of "the most learned and amiable Bruté", first Bishop of Vincennes, an intimate friend of our Du Bourg and of our Rosati. The *Indiana Catholic and Record* of Friday September 12, 1918, is mostly devoted to the career of the late Bishop.

His Eminence John Cardinal Farley, Archbishop of New York, who passed away on September 17, now belongs to history, not only by the record of his life's achievements, but also as one of her faithful devotees. For years he was Honorary President of the *United States Catholic Historical Society*; and that his interest in history was by no means of the platonic kind he gave evidence in his *History of St. Patrick's Cathedral* and the *Life of John Cardinal McCloskey, first Prince of the Church in America, 1810-1885*, which he published just a few months before his death.

About the Most Rev. John Ireland, of St. Paul (d. September 25, 1918), we shall certainly hear much hereafter, and historians will no doubt, find his life a most varied and interesting subject. A "Maker of History" in the full sense of the word, he was at the same time, all his life long, a faithful scholar at her feet. We beg to quote here what may be regarded as his profession of faith in this regard: his words contain for us a direct lesson, and a program:

"No institution," he wrote in the first Number of the *Acta et Dicta*, the organ of the *St. Paul Catholic Historical Society*, "can afford to be known to its

members and builders merely by a glance at its present forms and movements. It must, in justice to itself, take them back into the depths of the fibres of its preceding being, even to its earliest origin, and unfold to their inquiring gaze its whole past with its aspirations, its plannings, its strugglings for life and growth. Otherwise it has no assurance of normal development, no assurance of that continuity of effort which alone safeguards its identity. And, furthermore, without the intelligence of its past history, its builders of today are the losers of the wisdom which this history transmits in reports whether of success or of failure; and no less are they the losers of the forces and energies of preceding movements which should be theirs if they duly perpetuate those movements in their own personal works."

Needless to say that this masterful appraiser of the worth of history came always foremost in every movement inaugurated for the promotion of the knowledge of the past. When, after the Third Plenary Council of Baltimore, the *United States Catholic Historical Society* was founded, he was elected its first President. At home, in that State of Minnesota so rich in historical material, he was for years an active member of the *State Historical Society*, and to his exertions was due, in 1905, the organization of the *St. Paul Catholic Historical Society*. Not only did he manifest a keen interest in the Society's publication, *Acta et Dicta*, but he was from the beginning one of its most regular contributors, reserving for its pages the chapters of the *Life of Bishop Cr  tin*, true labor of love, in the composition of which he was engaged.

* * * *

In these war days, besides the duty to "do our bit", devolving upon every one of us as individual citizens, have we not another duty as members of the *Catholic Historical Society of St. Louis*? In every parish service flags are being raised, and everything is done to show our appreciation of the noble conduct of our boys in khaki, here in camps and abroad on Europe's battlefields. Of course, every pastor keeps to date the roster of his parishioners who are called to the colors; the list, we surmise, contains not only the bare name and address of the young men, but whatever short biographical data could be gathered. For many reasons, too obvious to need rehearsing here, our Society ought to obtain and keep copies of these lists and of the reports of every parish event in connection with our boys in the army. It is for us a question of "historical preparedness," as future historians will have a right to look up to us for material in view of recounting the participation of our Catholics in this great war. *Videant consules*.

BIBLIOGRAPHICAL

The *Notes* published in this issue represent the indexing of the historical data furnished by but a part of the current historical literature sent us; the rest, particularly the volumes of the *Transactions of the Illinois State Historical Society*, so replete with information of the highest value for our history, will be gradually inventoried.

References to Periodicals are, for brevity's sake, indicated by the following

ABBREVIATIONS:

AD *Acta et Dicta*, published by the Catholic Historical Society of St. Paul, St. Paul, Minn.

Am *America*, publ. weekly by the America Press, New York City.

- CHR *The Catholic Historical Review*, publ. quarterly by the Catholic University of America, Washington, D. C.
- HRS *Historical Records and Studies*, publ. by the United States Catholic Society, New York.
- ICHR *Illinois Catholic Historical Review*, publ. quarterly by the Illinois Catholic Historical Society, Chicago, Ill.
- JISHS *Journal of the Illinois State Historical Society*, publ. quarterly by the Illinois State Historical Society, Springfield, Ill.
- MinnHB *Minnesota History Bulletin*, publ. quarterly by the Minnesota Historical Society, St. Paul, Minn.
- MoHR *The Missouri Historical Review*, publ. quarterly by the State Historical Society of Missouri, Columbia, Mo.
- MoHISC *Missouri Historical Society Collections*, publ. by the Missouri Historical Society, St. Louis, Mo.
- MVHR *The Mississippi Valley Historical Review*, published quarterly by the Mississippi Valley Historical Association, Lincoln, Neb.
- RACHS *Records of the American Catholic Historical Society of Philadelphia*, publ. quarterly by the Society, Philadelphia, Pa.
- TISHS *Transactions of the Illinois State Historical Society*, published by the Illinois State Historical Society, Springfield, Ill.
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| Bourdon. | Gibert. | Rosati. |
| Bouvier. | Jefferson Barracks. | Tétard. |
| Cahokia. | Kaskaskia. | Vallé. |
| Cherot. | Ladevaiz. | Vallé, Capt. Francis. |
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DOCUMENTS FROM OUR ARCHIVES

Correspondence of Bishop Du Bourg with Propaganda

I.

DR. DU BOURG APPOINTED ADMINISTRATOR
OF NEW ORLEANS (1812).*

VENERABILI FRATRI ARCHIEPISCOPO BALTIMORENSI

PIUS P.P. VII.**

Venerabilis Frater, Salutem et Apostolicam Benedictionem.

Sollicitudo Romani Pontificis universam Domini complectens Ecclesiam, nullibi in vinea ab Aeterno Patris Filio plantata deficere operarios patitur, ut per eorum laborem et assiduum studium vera fides, quae una est, sicut unus est Deus et firmiter retineatur et latius propagetur, et spiritualis animarum fructus ad centesimum usque ac ultra concrescat. Alias siquidem Ecclesiae Novi Orleani, seu Provinciae Louisianae in America Septentrionali, suo pastore et Episcopo viduatae providimus, eam ordinariae jurisdictioni fraternitatis Tuae committendo, usquedum aliter disponendi Nobis, ac Sanctae huic Sedi sese offerret occasio quae votis favere videretur. Ea tamen nedum propinquante, Teque aliis curis sat graviter onerato, ideo de Venerabilium Fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium Congregationi de Propaganda Fide praepositorum consilio, Nos, ne quid forte desideretur quod spiritualis vel necessitas vel utilitas illarum partium postulat, fraternitati Tuae per praesentes committimus et mandamus, quatenus, si expedire judicaveris in Domino, ad supradictam Louisianam Provinciam, aut dilectum Filium Carolum Nerinx, de cujus zelo et virtute plurimum in Domino confidimus, aut eo forsitan se imparem sentiente, alium idoneum, quem noveris, presbyterum Saecularem vel Regularem, auctoritate Nostra Apostolica deleges ac mittas, cum qualitate Administratoris Apostolici et iuribus Ordinarii, ad tempus tamen Nostro et Sanctae Sedis placito, duraturum, juxtaque instructionem tibi ab eadem Congregatione transmittendam, in contrarium facientibus non obstantibus quibuscumque.

Datum Romae, apud Sanctam Mariam Majorem sub annulo Piscatoris, die V Aprilis, MDCCCVIII.

L. ✠ S.

L. CARD. ANTONELLUS.***

* Although the following Documents do not strictly come under the above heading, our readers will, no doubt, approve of our prefixing these letters to the Correspondence.

** Archives of Propaganda. *Scritture referite nei Congressi. America Centrale*, Cod. 3. Fol. 335.

*** Here are added in the copy the attestations by J. B. Quarantolli, Vice-Prefect, and Bishop Carroll, that the transcript *Concordat cum originali*.

Admodum Rev. in Christo D. D. Gulielmo Du Bourg sacerdoti, alias Praesidi Collegii Mariani Baltimorensis.*

Ego infrascriptus Archiepiscopus Baltimorensis de tua fide, morum, Doctrinaeque integritate, assidua in cura animarum diligentia et efficacissima divini verbi praedicatione plene persuasus, Te, plurimum Rev. in Christo D. Gulielmum Du Bourg, virtute supradicti Brevis Pontificii delego et mitto in Dioecesim Novi-Orleani, seu Provinciae Louisianae, ut eadem auctoritate Apostolica regas cum qualitate Administratoris Apostolici, et Juribus Ordinarii ad tempus Summi Pontificis et Sanctae Sedis placito duraturum. In nomine SS. et individuae Trinitatis, Patris et Filii et Spiritus Sancti. Amen.

Datum Baltimore, sub Majori sigillo nostro, Die decima octava Augusti Anno MDCCCXII.

✠ JOANNES, *Archiepiscopus Baltimorensis.***

TRANSLATION.***

TO OUR VENERABLE BROTHER THE ARCHBISHOP OF BALTIMORE,
PIUS VII, POPE.

Venerable Brother, Health and the Apostolic Blessing.

The solicitude wherewith the Roman Pontiff must look after the whole Church of God cannot allow any part of the vineyard planted by the eternal Son of the Father to be without labourers, in order that by their work and unremitting zeal the true faith, which is one as God himself is One, should be firmly maintained and spread ever farther, and the spiritual harvest of souls increased to the hundredfold and more. Some time ago, We provided for the Church of New Orleans, that is, of Louisiana, in North America, bereft of its Pastor and Bishop, by committing that Church to your Ordinary jurisdiction, dear Brother, until We and this Holy See may find an opportunity to make some more satisfactory arrangement. As this opportunity is not yet forthcoming, and you have enough other heavy burdens to carry, We, therefore, pursuant to the advice of our Venerable Brethren the Cardinals of the Congregation of Propaganda, in order that nothing demanded by the spiritual necessity or interest of the faithful residing in those parts should be left undone, instruct and enjoin you, Venerable Brother, if before the Lord you deem this measure expedient, to delegate and send by our Apostolic authority to the aforesaid State of Louisiana, in the capacity of Administrator Apostolic and with the rights of an Ordinary, for so long a space of time as shall be our and this Holy See's good pleasure, and according to the instructions which shall be forwarded you by the above-mentioned Congregation, either our Beloved Son Charles Nerinckx, in whose zeal and virtue we have absolute confidence, or, if perchance he should deem himself unequal to the task, another capable priest, secular or regular, well known by you;—all things to the contrary notwithstanding.

Given at Rome, at St. Mary Major, under the Seal of the Fisherman, April 5, 1808.

L. CARD. ANTONELLI.

* The copy is certified by the Archbishop of Bordeaux, Charles Francis d'Aviau du Bois de Sanzay.

** Archives of Propaganda. l. c. Fol. 336.

*** This translation was published, with a few minor changes, in *Catholic Historical Review*, Vol. IV, No. 1, April 1918, p. 56, n. 9.

Very Rev. William Du Bourg,

President of St. Mary's College, Baltimore.

I, the undersigned, Archbishop of Baltimore, fully cognizant of your faith, the sterling quality of your conduct and doctrine, your tireless zeal for the care of souls, and your masterful preaching of the word of God, by virtue of the above Pontifical Brief, delegate and send you, Very Rev. William Du Bourg, to the Diocese of New Orleans, that is, of the State of Louisiana, in order that you may, by Apostolic authority, rule this same Diocese in the capacity of Administrator Apostolic, and with the rights of an Ordinary, for so long a space of time as shall be the Sovereign Pontiff's and Holy See's good pleasure. In the Name of the Most Holy Trinity, One God, Father, Son and Holy Ghost. Amen.

Given at Baltimore under our Great Seal, on August 18, 1812.

✠ JOHN, *Archbishop of Baltimore.*

II.

BISHOP DU BOURG TO CARDINAL LITTA.*

The following letter is the account of an investigation made by Bishop Du Bourg, at the request of the Cardinal, touching certain accusations launched against the soundness of Father De Andreis's teaching and abuses which, the reports claimed, disgraced the junior department (Propagandists?) of the house of Monte Citorio.

Eminence

Je crains que vous ne pensiez que j'ai oublié la commission que vous m'avez donnée. Je ne l'ai pas oubliée, mais je n'ai pu la remplir. Il n'y avait qu'un seul exemplaire de l'ouvrage en question hors d'usage; et quand je l'ai demandé, j'ai trouvé que l'on savoit déjà toute l'affaire, et que le dit exemplaire avoit été remis au Maître du Sacré Palais pour l'examiner. — J'ai lieu de croire que la dénonciation en tous ses points est une noire calomnie. Connoissant la délicatesse de conscience de M. de Andreis, son horreur pour les nouveautés en matière de doctrine, je ne peux croire, qu'il ait pu enseigner pendant plusieurs années un Auteur qui sentiroit l'hérésie moderne. J'ai su d'ailleurs, ce qui prouve combien cette vénérable Congrégation est attentive à cet égard, que le Supérieur M. Sicardi avoit il y a peu de temps chassé de son sein un homme de grande conséquence sur de simples soupçons de ce genre. Comment supposer que sous ses propres yeux on s'avisât impunément d'enseigner ouvertement les mêmes doctrines? — Quant aux jeunes gens, j'ai bien examiné. Tout est en règle; non seulement l'innocence, mais la piété, la fréquentation édifiante des sacrements, l'étude de la recueillance y sont bien établis. Je sais à n'en pouvoir douter, Eminence, que ces vénérables Prêtres ont des ennemis violens dans une certaine classe d'Éclésiastiques; ce qui ne m'étonne pas: l'extrême régularité de ces Messieurs est un reproche pour le grand nombre; et parmi ceux surtout qui viennent malgré eux faire les exercices à la Mission, Il est difficile qu'il n'y en ait qui ne soient disposés à désirer la ruine d'un Etablissement qui réclame si haut contre leurs désordres.

Permettez-moi de rappeler à V. Em. les *pétitions* que j'ai eu l'honneur de lui remettre pour S.S. — S'il y a quelque chose de fait, je la prie d'en informer mon secrétaire. J'aurai l'honneur de la voir demain à l'heure qu'Elle voudra

* Archives of Propaganda, 1. c., Fol. 351.

bien lui indiquer. — En attendant je prie V. Em. d'agréer l'hommage du profond respect et de l'attachement tout filial avec lesquels je suis

Son très hum. et très ob. serv.

Rome, le 30 déc. 1815.

✠ L. GUIL. *Ev. de la N. Orléans.*

TRANSLATION.

My Lord Cardinal:—

I am afraid that you may think I forgot the mission which you entrusted to me.* I did not forget it, but was unable to discharge it. There was around only one copy of the volume in question,** and that very much dilapidated; and when I asked for it, I found out that the whole affair was already known, and that the book which I was after had been taken to the Master of the Sacred Palaces for examination. — I have reasons to believe that the charge, from beginning to end, is a vile slander. Knowing as I do Father De Andreis's tender conscience, and his abhorrence of novelty in matters of doctrine, I cannot believe he could for years teach a text-book smacking of the modern heresy.*** I know, moreover,—and this manifests how keenly this venerable Congregation is watchful in this regard,—that the Superior, Father Sicardi,**** on mere suspicions of partiality to such doctrines, not very long ago expelled from the Community a man occupying a prominent position. Is it to be supposed that under his very eyes anyone could with impunity presume to teach openly these vagaries?

With regard to the young men,***** I have examined everything thoroughly. Everything is as it ought to be. Not only is modesty in honor, but piety, edifying frequentation of the sacraments, study and recollection are solidly established among them. I know beyond the shadow of a doubt, My Lord Cardinal, that these venerable Priests have most bitter enemies among a certain class of ecclesiastics. Neither am I surprised at this: for the scrupulous regularity of these Gentlemen is a silent rebuke for many; and it is quite easy to understand that, especially of the ecclesiastics who are sent against their will to make a retreat here at the Mission, some would not be sorry to see the downfall of an institution which condemns loudly their disorderly conduct.

Allow me to remind Your Eminence of the *petitions* which I had the honor of leaving in your hands for the Holy Father. If anything has already been done, I beg Your Eminence to notify my secretary. I shall have the honor of seeing you to-morrow at the hour you please to mention to him. Meanwhile I beseech you, My Lord, to accept the expression of the profound respect and filial affection with which I am,

Your Eminence's Most humble and obedient servant,

✠ L. WM., *Bp. of N. Orleans.*

* The reference is clearly to securing a copy of the text-book incriminated.

** What that volume was, we have no means of ascertaining.

*** Apparently the doctrines of the Synod of Pistoia.

**** Father Sicardi was Vicar General for the Lazarists of Italy, Germany, Poland and Portugal from October 30, 1804, to his death, June 13, 1819.

***** In 1803, the College of Propaganda was reduced to such financial straits that it became impossible to support the young men who sought admission. Father Ansaloni, C.M., Superior of Monte Citorio, offered to Card. Borgia, Prefect of Propaganda, to receive a certain number of these young men in the house. This offer was accepted, and at times there were as many as sixteen Propagandists at Monte Citorio. They attended the same classes as the ecclesiastical students boarding in the house (*Convittori*), although they continued to wear the distinctive costume of the College and to observe its rules.

III.

INVITO SACRO.

Il Carrattere divino, che rese sempre mai commendabile presso tutte le Nazioni, e fece ammirare da' suoi stessi nemici la Nostra Santa Religione, s'è fu quello spirito di carità universale, che l'anima e tutti abbraccia, e senza distinzione di Giudeo, o di Greco, di Scita, o di Barbaro, tende a concentrare i cuori di tutto il genere umano in un solo commune interesse, e far sì, che riguardino gli uomini l'un l'altro quasi altrettanti fratelli in Christo. Era pur cosa edificante al sommo, il vedere S. Paolo andar raccogliendo abbondanti elemosine dalle Chiese formate di Gentili, per sovvenire a' bisogni dell'afflitta Chiesa di Gerusalemme! Chiara risplende nelle sagre Carte, e nelle Ecclesiastiche storie la memoria di quelli persone caritatevoli; e sono, e saranno in eterna benedizione nei fasti della Chiesa i sempre cari nomi di tanti uomini, e donne, che segnarono il loro zelo splendido, e generoso, impiegando i loro beni temporali in agevolare ai Ministri Evangelici la propagazione del Vangelo per tutta la terra per il gran fine d'indirizzare tutti gli uomini per le vie della verità al beato termine della salute.

Ora per dare, ne' critici tempi, ne' quali ci troviamo, agli Eterodossi, una prova di fatto, che non si è spento, per tante vicende di secoli, nel seno della Cattolica Chiesa, quello spirito essenziale e primitivo, ecco, che la Provvidenza presenta per appunto una luminosa occasione, per eccitare in ogni bel cuore, ed in ogni anima veramente cristiana un tale spirito, e farlo operare.

L'estesissima regione della Luigiana, nell'America Settentrionale, che si estende per ben mille e ducento leghe, offre uno spettacolo in materia di Religione veramente compassionevole al maggior segno. Per il cui oggetto, affine di trovarsi un qualche sostanziale provvedimento dalla carità di quei fedeli, che hanno la bella sorte di trovarsi, la Dio mercè, nel centro stesso della Religione, si è recato in questa città l'Illustrissimo e Reverendissimo Monsignor Luigi Guglielmo Du Bourg, già amministratore, ed ora Vescovo di detto paese. Questo testimonio oculare riporta in iscorcio quale sia lo stato di quella cristianità; e chi ha viscere cristiane e cuor sensibile per la gloria di Dio, non può non restar commosso, e trafitto dal più cocente cordoglio, all'intenderne la minuta esposizione. Così la richiesta ristrettezza di un SACRO INVITO non ci vietasse di estenderci a farne la descrizione; ma per amore di brevità diremo soltanto, che *dodici Preti* appena, de' quali il meno attempato è sessagenario, ed in conseguenza, per l'età, e per altre ragioni non tutti atti al ministero, costituiscono tutto il sussidio di quel numerosissimo Cattolicismo, che nella sola città principale, la *Nuova Orléans*, ascende sino al numero di quaranta mila; di tanti Eretici di varie sette, tra quali almeno molti sarebbero disposti a tornare nel seno della Sancta Madre Chiesa, se vi fossero Ministri sufficienti a porger loro la mano ajutatrice; di tanti increduli, e finalmente di tanti selvaggi, tuttora infedeli, quali pare stendano le loro mani per esser fatti prima uomini, e poi Cristiani. Se le carità dei Fedeli Europei non corre in loro soccorso, anderà presto a spergnersi affatto quell'ultima scintilla.

Consulti pertanto ogni fedele Cristiano il suo cuore al bel lume della fede, e ascolti la voce della carità, che per eludere ogni pretesto, presenta mille diverse maniere per rendersi utile a quest'impresa. Il maggior sacrificio, e più meritorio sarà dei Ministri Evangelici (molti dei quali già si sono offerti) che vor-

ranno spontaneamente offerirsi ad una tal Missione, la quale essendo sprovvista di ogni fondo, e sussidio temporale offre ai fedeli occasione di contribuir col danaro, occorrendo spese considerabilissime, sì per il lungo e dispendioso viaggio, come per la manutenzione, ed equipaggio assolutamente necessario de' Ministri Evangelici, affine di porsi in istato di operare con successo. Chi poi non fosse in tale situazione di contribuir col danaro, potrà ben anche aver un uguale merito, se, seguendo l'avviso dell' Apostolo, col suo superfluo vorrà supplire all' indigenza altrui: per esempio, con quadri, vasi et abiti sacri, lini, stoffe, libri, immagini, crocifissi, medaglie, corone, sacri utensili di ogni sorte, ed in somma qualunque cosa possa servire a promuovere il divin culto, e alla manutenzione degli Evangelici Operaj; poichè assolutamente ivi si manca di tutto. Cade pur bene in acconcio riportare a questo proposito il bel sentimento di San Giovan Grisostomo nel libro 6. *De Sacerdoti*. Si tratta quì non del sollievo de' corpi, ma della salute dell' anime. E opera oltre modo meritoria, ed eccellente, sollevare la corporale indigenza de' poverelli; "ma una somma eziandio immensa di danaro, dice il lodato Santo, impiegata in sollievo de' poveri, non è da credersi per verun modo pareggiabile in pregio, ed in merito, all' aver percurata la salute ancorchè d'un anima sola. Questa è una specie di elemosina, che vale più di tutto quest' universo mondo, per quanto si offre visibile allo sguardo".*

Chi pertanto si sentisse ispirato a contribuire in qualsivoglia modo, per consegnare quello, che giudicherà di consecrare a questa opera sì meritoria, potrà servirsi di quella stessa zelante Persona, per mezzo di cui li è pervenuto il presente invito, oppure potrà far capo

alla Santa Casa della Missione

Monte Citorio

ove habita il sovralodato Vescovo;

sicuro, che quanto avrà sacrificato, lo troverà riposto nei tesori del Cielo, come dice S. Cesario Arelatense: "Quidquid pro carne laboramus, totum, totum peribit; hoc solum perire non poterit, quod unusquisque pro salute animae in Coelo reposuit" (Homil. 17. in Bibl. Patr.).

Rome, 1815.

TRANSLATION.

AN APPEAL.

The Divine character, which has made our Holy Religion find ever-increasing favor with all nations, and be the object of the admiration of its enemies themselves, always undoubtedly consisted in that spirit of universal charity which animates it, embraces all indistinctly, Jews and Greeks, Scythians and Barbarians, tends to centre the hearts of all mankind around one sole common interest, and results in that all men regard one another as so many brethren in Christ. How edifying it is to see St. Paul collecting abundant alms from the Churches made up of pagan converts, in order to relieve the wants of the Church of Jerusalem in dire straits! Brightly shines in Holy Writ and on the pages of

* Etsi pecuniae vim immensam aliquis pauperibus erogaverit, non tamen arbitretur se praestitisse simile quidquam ei, quod praestitit is qui unicam animam servaverit. Haec cleemosyna plus valet quam decem millia talenta, quam hic mundus universus, quantuscumque undique oculis patet. (Chrys. l. 6 *De Sacerd.*)

Church History the memory of these charitable persons; now and forever shall be in benediction in the Church's records the ever dear names of so many men and women who manifested the magnificence and generosity of their zeal by employing their temporal goods in helping the Evangelical workers to propagate the Gospel through the whole world in order that all men may be put on the way of truth and thereby reach the happy goal of salvation.

Now in order to give to those outside the fold, in these trying times of ours, an actual evidence that this essential and primitive spirit, after the vicissitudes of so many centuries, is not dead in the bosom of the Catholic Church, Divine Providence most opportunely furnishes a magnificent occasion to arouse this spirit in every upright heart and in every truly Christian soul, and move it to action.

The immense country of Louisiana, in North America, which extends over more than twelve hundred leagues, offers, as regards religion, a spectacle pitiable in the extreme. For this reason, in order to obtain some substantial help from the charity of the faithful who have, through the mercy of God, the good fortune to live in the very centre of Religion, the Right Reverend Louis William Du Bourg, once Administrator Apostolic and now Bishop of that country, has come to this city. He, an ocular witness, gives an accurate report of the condition of Christianity over there; and whosoever is Christian to the core, and has a heart yearning for the glory of God and the salvation of the souls redeemed by the blood of a God, cannot help being deeply moved and pierced with sorrow on listening to the details. The necessary limits of an APPEAL forbids our going at any length into this description. Suffice it to say here that scarcely *twelve Priests* are all the assets of this large Church; of these twelve Priests the youngest is threescore years old; and, therefore, some by reason of their age, some for other motives, cannot discharge the holy Ministry; in the Diocese's chief city alone, New Orleans, the Catholic population goes up to forty thousand; and we say nothing of so many heretics of whom a great number would show themselves disposed to enter into the bosom of holy Mother Church, if there were priests enough to stretch out to them a helping hand; nor do we mention the many unbelievers and the many savages now plunged in infidelity, who, as it were, lift up their hands in their longing to become, first, human creatures, and then Christians. If the charity of the Catholics of Europe does not hasten to their help, this last spark is fatally bound to be extinguished.

Let, therefore, every Christian obey the promptings of his heart enlightened by the beautiful rays of Faith, let him listen to the voice of Charity who, in her inventiveness to brush aside every subterfuge which selfishness might plead, suggests a thousand various ways to help this worthy cause. The greatest sacrifice, that entailing the highest merit, is that of the ministers of the Gospel willing to devote their lives to this Mission. Several have already presented themselves. As this Mission is destitute of all temporal resources or income, the faithful may find here occasion to make money contributions: expenses, indeed, are very large, either for the long and costly voyage thither, or for the maintenance and most necessary equipment of the Ministers of the Gospel, in order that they may be put in condition to work successfully. And if anyone be incapable to offer money, he may still reap an equal merit if, according to the recommendation of the Apostle, he be willing to supply his neighbor's wants, out of his own abundance: he may, for instance, contribute paintings, sacred

vessels and vestments, linen, cloth, books, holy pictures, crucifixes, medals, rosaries, sacred utensils of any kind, in a word, whatever may be used for the enhancing of the divine worship or for the maintenance of the Evangelical laborers; for, be it remembered, absolutely everything is wanting over there. It will not be out of place to quote in this instance the beautiful remark of St. John Chrysostom in Book VI of his work "On the Priesthood". There is question here not of corporal relief, but of the salvation of souls. To remedy the corporal indigence of the poor is, no doubt, a work pre-eminently meritorious and excellent; "but," says the holy Doctor, "no matter what amount of money is spent in relieving the poor, it can not by any possible means be put in comparison, as to value and merit, with procuring the salvation of even one single soul. For the latter is a kind of almsdeed worth more than this whole universe, great as it appears in our eyes".

Whoever feels himself inspired to make a contribution, no matter what it is, may remit whatever he deems fit to donate to this deserving work through the same zealous person by whom the present APPEAL was sent to him; or he may repair to

*The holy house of the Mission,
Monte Citorio,*

the actual residence of *The above-named Bishop;*

being assured, that whatever he sacrifices, he will find stored up in the Heavenly Treasury, according to the words of St. Cesarius of Arles: "Whatever we do for the flesh is all, absolutely all, doomed to perdition. Only that is insured against perdition, which we deposit in heaven for a soul's salvation" (Homil. 17, in Bibl. of the Fathers).

Rome, 1815.



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